SOUTH AMERICA

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FORWARD MISSION STUDY COURSES

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YOUNG PEOPLE'S MISSIONARY MOVEMENT OF THE
UNITED STATES AND CANADA

SOUTH AMERICA: ITS MISSIONARY PROBLEMS

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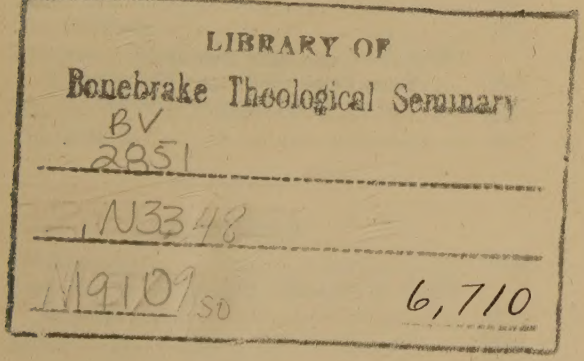
THE CHRIST OF THE ANDES

SOUTH AMERICA:
ITS MISSIONARY PROBLEMS

By

BISHOP THOMAS B. NEELY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PREFACE

Until very recently, South America has been a practically unknown continent to the vast majority of the people, even of educated and reading people, in North America and in Europe.

In the average school, even of a high class, little has been taught and less has been learned about this great southern section of the Western Hemisphere, notwithstanding the fact that it is most interesting in itself and has a most interesting history.

Through commercial travelers, members of the consular corps, and higher representatives of governments, the occasional literary tourist, and especially through missionaries, at last attention has been attracted and considerable information has been imparted concerning this continent.

The attempt of the French companies, and even their failure, to cut a canal from the waters of the Atlantic to the waters of the Pacific called attention to the Isthmus of Panama, but the construction of the canal by the United States government has turned the gaze of the whole world, not only toward the Isthmian Canal Zone, but also, toward the whole continent of South America.

More and more the world must think of South America. The nations must take South America into their calculations. Business men, manufacturers, importers and exporters, producers and consumers, must and will give more thought to this continent. The man of science

and the general student will seek familiarity with it. The tourist, looking for new scenes, will voyage to and journey through this southern continent for its long and lofty mountain ranges, its immense rivers, its almost boundless plains, and its growing cities and varied countries. Most of all, the Christian world should become profoundly interested in South America.

Some years of residence in that land and a number of tours around and through the continent have given the writer a deep interest in its countries and their people, and a strong sympathy in their progress. One outcome of his experience is this book, which has been written in view of a special purpose on the part of those who have invited its production. The style of the work has been determined by this particular plan. It seeks to give information, both comprehensive and detailed and also suggestive, as to the different countries and their inhabitants. At the same time it reveals religious conditions and discusses the work and possibilities of Protestant missions in that land.

It is hoped that the book may excite interest on the part of the readers and others in the uplift and advancement of the people of South America.

Thomas B. Neely.

New York City, June 15, 1909.

THE SOUTH AMERICAN CONTINENT

Naturally in this material age we see the chief evidence of progress in commercial expansion. In Brazil we see that in ten years her foreign commerce has grown from $235,000,000 to $494,000,000; in this same period she has spent millions upon millions in improving her rivers and harbors, in building railways, in making her municipalities, especially the capital, Rio de Janeiro, cities of notable attractiveness. Argentina's foreign trade has grown in the last ten years from $193,000,000 to $583,000,000—an astonishing growth for a nation of only six millions of people. That republic is gridironed with a splendid railway system, Buenos Aires, the capital, possessing a population of 1,200,000. Chile's foreign commerce has grown in the same period from $100,000,000 to $210,000,000, and we find her extending her railway systems and preparing herself for a most important position among the nations of South America. The foreign trade of Peru has grown from $25,000,000 to $50,000,000 in the last decade, and this republic is experiencing a new life that augurs well for the future. Similar facts might be mentioned with regard to Uruguay, Bolivia, Ecuador, and Colombia. If the situation is not quite so favorable in Venezuela and Paraguay, it is only a question of time when they will show a like record.

—John Barrett

It is undeniable that Argentina can give lodgment to 100,000,000 people and can furnish nourishment at a remarkably cheap rate, for as many more, when her whole area is utilized.

—Albert Hale

The immigration statistics of South America for 1908 show sixty-seven per cent. as large a number of foreigners coming to South America as passed through all our Atlantic ports.

—Homer C. Stuntz

I

THE SOUTH AMERICAN CONTINENT

Location and Boundaries

SOMETIMES South America is spoken of as a country. It is not a country but a continent made up of many countries. It lies rather to the southeast than directly south of the United States. This may easily be observed by glancing at a map showing the Western Hemisphere. Santiago in Chile is actually farther east than New York City. South America has on its east side the Atlantic Ocean, into which it juts far out toward Africa. To the north are the Atlantic and its extension known as the Caribbean Sea. Northwestward and westward are Central America and the wide Pacific. To the south, where the Atlantic and Pacific Oceans meet, its southern point projects toward the Antarctic Ocean. South America extends from about 13 degrees north of the equator to 56 degrees south latitude, a total of about 69 degrees, and hence

the greater part of South America is south of the equator.

Peculiar Shape

The configuration of South America is peculiar. It is shaped like a leg of mutton or like an irregular triangle standing on its apex, its greatest breadth from east to west is 3,500 miles, and its greatest length from north to south is about 4,600 miles.

Vast Size

The vastness of this southern continent is very impressive and, when the facts and figures are given, to most persons they are quite surprising. The size of the continent, as compared with North America, shows that there is little difference. North America contains 8,559,000[1] square miles, while South America has 7,598,000. This shows some difference in figures but when it is remembered that North America has a very considerable frigid region, while South America has very little, it will be concluded that for productive purposes, South America is practically as large as North America. Less than one per cent. of South America is insular.

[1] Statistics as far as possible are based upon figures in publications of the International Bureau of American Republics. Where these are not available, other standard authorities are used.

Comparative Areas—Panama

We get a more definite idea of the immense size of this continent when we glance at the dimensions of the countries covering the continent and, particularly, when we select special countries and compare them with others with which we are more familiar. Let us take them as nearly as possible in order of size, and begin with the little Republic of Panama, which many laughed at on the ground that it was too small to be an independent republic. But a little study shows that Panama is larger than two Switzerlands, and hardly anybody thinks of Switzerland as too small to be a republic and have a government of its own. Switzerland has 15,976 square miles, while the Republic of Panama has 33,000 square miles. So Panama is larger than four states the size of New Jersey or Massachusetts, and exceeds Ireland by 1,400 square miles.

Uruguay and Paraguay

Uruguay with its 72,210 square miles is a little larger than Scotland, Ireland, and Wales together, and it is over 3,000 square miles larger than the six New England states with Delaware added. Paraguay, away up in the interior, has 98,000 square miles, or nearly ten

thousand more than are in England, Scotland, and Wales joined together.

Ecuador and Chile

Ecuador has 116,000 square miles which makes it larger than two states the size of Illinois. Chile's 307,620 square miles, almost

Coffee Farm, Brazil

Drying Coffee, Brazil

bring it to the size of British Columbia, with its 310,191 square miles.

Venezuela, with an area of 364,000 square miles is a country great in extent. Colombia, estimated to have 444,980 square miles, with a coast-line of about 1,300 miles, is in two senses next to Venezuela, in proximity and in extent. It is larger than France, Spain, and Portugal. Bolivia is credited with an area of 605,400 square miles, and is larger by 15,000 square miles than Ontario, Quebec, and New Brunswick. Peru is large enough for a great empire, having 695,733 square miles. **Venezuela, Colombia, Bolivia, Peru**

Argentina has a territory embracing 1,135,840 square miles, being larger than the United States east of the Mississippi River, or as large as the Turkish empire in Europe and Asia. It is nearly as large as twenty-five Pennsylvanias or twenty-four New Yorks. We will get an idea as to its length, if we take a line as long as Argentina, and, starting at the southern tip of Florida, run it northward. It will run through Florida, Georgia, South Carolina, North Carolina, and all the states to the north, and then through Canada, and away up into northern Labrador. **Argentina**

Coming to Brazil, we have a country so large **Brazil**

that some may be surprised and, perhaps be ready to question the statements. Nevertheless they are facts. Brazil contains 3,292,991 square miles. That is to say, Brazil, a single country in South America is larger than the entire United States from the Great Lakes to the Gulf of Mexico and from the Atlantic to the Pacific Ocean. In other words, Brazil is larger than the whole United States leaving out Alaska and the insular possessions. Not including Alaska, the United States contains 3,025,500 square miles. From North to South Brazil measures 2,600 miles, and from east to west at its widest part it measures 2,500 miles, and its coast-line on the Atlantic extends 3,700 miles.

Possible Population

The average population in Belgium in 1900 was 589 to the square mile. If Brazil was populated in the same proportion as Belgium is per square mile, Brazil would have a population of 1,939,571,699. That is to say, Brazil, a single country in South America, could hold and support the entire population of the world, and hundreds of millions more, the estimate of the earth's population at the beginning of the twentieth century being 1,600,000,000.

Mountain Ranges

South America is a great continent with everything on a grand scale. For example its mountains are great. The Andean range, near the west coast is about 4,400 miles long. In the southern part, there is a single range. From northern Argentina and through the central part there are two ranges, or rather, a double range, while in the extreme north it forks into three branches. The Andes are the highest mountains of the Western Hemisphere, many peaks being over 20,000 feet above the level of the sea.

Special Mountain Features

The highest mountain is Aconcagua, in Argentina, close to the Chilean line. It is roughly estimated as over 23,000 feet above the sea-level, and there is now no dispute that it is the highest mountain in the Andes, and the loftiest in the entire Western Hemisphere. Many of these peaks are volcanoes. Some are extinct, or supposedly so, some are quiescent but suspicious, while some are active all the time. Lower ranges of mountains are found on the eastern side of the continent, especially along the eastern coast of Brazil.

Plains

South America is a continent with great and fertile plains. The greatest are those between

the Andes on the west and the mountains in eastern Brazil and the Atlantic coast, and they extend almost the entire length of the continent. In the north, they are called *llanos*, which is Spanish for plains. Then come the *selvas* of the Amazon and the *campos* of Brazil, the word *campos* being Portuguese for plains. In southern Brazil there is the *Matto Grosso*, which means "great woods." Farther south in western Paraguay, the southern border of eastern Bolivia, and northeastern Argentina, is the region of the *Gran Chaco*, which name means "great hunt."

Plata Pampas

Still farther south are the pampas of Argentina and Uruguay, or, as they are sometimes called, the plains or pampas of the Plata. They are somewhat like the prairies of the middle parts of the United States. Generally speaking they are destitute of timber. The soil is a fine alluvium, full of the right chemical elements and admirably adapted to agriculture, wherever the rainfall is sufficient. In the north there are rich grasses but farther south are the dry plains with their stunted and poor plant life.

Rivers—Orinoco

South America is a continent of great rivers, the greatest in the Western Hemisphere. Near-

ly all the great rivers are on the eastern side and flow from the Andean region to the Atlantic. The Orinoco in the north is 1,450 miles long. Adding its tributaries it has a very long stretch of navigable waters.

La Plata

The Rio de la Plata, or the Silver River, as it is called, runs in a southerly or southeasterly direction. The name La Plata is now limited to the wide waterway, beginning where the Parana and the Uruguay meet and flow into it on their way to the sea, but the real La Plata is a river system, made up of a number of large rivers like the Uruguay, the Parana, the Paraguay, the Bermejo, and the Pilcomayo, and other rivers whose waters touch Brazil, Bolivia, Paraguay, Uruguay, and Argentina. This system drains a great area and the Rio de la Plata discharges more water into the sea than the Mississippi. Sea vessels can go up 1,200 or 1,300 miles above Buenos Aires, and smaller vessels can go into the interior 2,360 miles.

Amazon

The greatest of all American rivers is the Amazon, El Rio de las Amazonas, the River of the Amazons, so named it is believed because Orellana in 1541 told that along its shores he

had seen *Amazonas,* or women warriors. The remarkable length of this great river will be suggested by the fact that a United States gunboat steamed up from its mouth nearly 2,400 miles, to the city of Iquitos, in eastern Peru. Smaller steamers can go up the headwaters within 325 miles of Lima, which is on the other side of the Andes. It has 27,000 miles of navigable waters, or, including all the affluents, some calculate about double that number of miles. Though not the longest river in the world, the bāsin of the Amazon is the largest, and the quantity of water it conveys is the greatest. It drains one million square miles more than the Mississippi, and its maximum discharge is two and a half times the maximum discharge of the Mississippi. The Amazon, Orinoco, and La Plata systems drain an area of 3,686,400 square miles.

Climate

The vastness of South America is only equaled by its variety. With such mountains, such plains, and such rivers there must be a varied topography. With three fourths of the continent lying between the tropics and the other fourth in the temperate zone, there must be great variety of climate. There are the

tropical, semitropical, temperate, and a little of the frigid at the southern tip of the continent and on the summits of the mountains. Climates, however, are not determined by latitude alone, but also by elevation, by winds, and by ocean currents. Thus along the Cordilleras are tracts of table-land where a temperate climate is enjoyed. The city of Quito, almost directly under the equator, but with an elevation of about two miles above sea-level, has a delightfully temperate climate.

Effect of Elevation and Currents

So there may be various climates, from tropical to temperate, and even to frigid, on the same line of latitude, and within a short distance of each other. On the coast of Ecuador, at Guayaquil, one will find extreme tropical heat, but from this he can journey up to Quito where he will find a temperate climate, and thence he can go higher in the mountains and find ice and snow. So the cold current and the cool winds that come up from the Antarctic regions greatly modify the climate along the west coast of Chile. The topography of South America naturally throws the largest and longest rivers on the east side, and the winds that blow westward charged with moisture from the Atlantic

strike the eastern side of the Andes and condense into snow and rain from which these mighty streams are fed.

Natural Products

The economic possibilities of South America cannot be overestimated. The gigantic river systems, the great area of land surface, the varieties of climate, all impress us so as to raise the greatest expectations as to the productiveness of the soil, while the mountains, the plains, and even the river beds suggest that beneath the surface may be many hidden treasures of incalculable value.

Mineral Resources

One naturally thinks first of mineral resources. They exist everywhere. Let us take a glance at them. Gold is found in every country in South America. It is found in Panama. The Guianas, the supposed region of the Eldorado sought by the early discoverers, are still rich in gold. Brazil, Peru, Bolivia, Chile, Uruguay, and Argentina have gold, and even down in Tierra del Fuego gold is found. Silver is found in abundance. The silver mines of Potosi, Bolivia, have been worked for centuries. They are said to have produced over one billion five hundred million dollars' worth of silver, and yet they are far from being exhausted. Rich

as Bolivia is in gold and silver, she is still richer in tin, and the value of the tin exported

is much greater than her exports of gold and silver combined. Copper of the finest quality is found in great quantities in many of the

countries, as are iron, lead, bismuth, antimony, and other metals.

Gems Diamonds are found in Brazil. So are topazes and other precious stones. Emeralds may still be found in Colombia, and pearls are taken from the northern waters.

Nitrates Even out of the waste places comes wealth. The desert on the west coast of South America, which was regarded as worthless, has been found to contain that which is more valuable than gold and silver. Though a desert, it produces that which will make the desert blossom as a rose. Here is found an immeasurable supply of nitrates which are used as fertilizers and for other purposes. The export duties alone have brought the government of Chile, in twenty-four years, the immense sum of $280,000,000 gold.

Coal Petroleum Asphalt Coal is being found in many sections, and large quantities are mined on the coast of Chile. Petroleum has been discovered on the coast of Peru, in various parts of Argentina, and is believed to exist in other places. Asphalt is obtained in vast quantities on the island of Trinidad and in Venezuela.

Forest Products

The mineral resources of South America are immense and may not be overestimated, but the continent is far richer in the actual and possible productions of the forest and the field. South America has magnificent forests with varieties of wood that are merely useful and others that are beautiful. Among them are mahogany, rosewood, and logwood. There is the hard quebracho, which may be used for railroad ties, or it may be ground up and from it may be obtained a product for tanning purposes. The vast forests are practically inexhaustible and to these forests the world must look for its supplies.

Vegetables and Fruits

The exuberance of vegetable productions is astonishing. There are fruits large and small, and of almost every kind. It is the home country of the batata or sweet potato. Europe is indebted to Peru for potatoes and various plant products.

Medicinal Plants and Cocoa

The medicinal plants are invaluable. A South American root furnishes ipecacuanha. From the cinchona tree comes quinin. From the coca comes cocain. In 1907, Brazil exported cocoa to the amount of $10,000,000. Ecuador exported $6,311,655, and other coun-

tries added largely to these sums. Brazil's production of cocoa in 1907 was over 60,000,000 pounds.

Rubber

In various sections of South America there are innumerable rubber trees. In Peru, in 1907, $5,000,000 worth of rubber was produced; Bolivia exported $5,300,000 worth, and Brazil exported rubber to the value of $70,000,000.

Coffee

Coffee was introduced into South America, and has become one of the most important productions of the continent. It is raised in several countries, but the great coffee producer is Brazil, which is said to raise three fourths of the coffee used in the whole world. It is reported that in 1907 Brazil exported $142,000,000 worth of coffee.

Soil Products and Cereals

Rice, sugar, arrowroot, agave, and other plants which have been brought to South America in the last four centuries also flourish. Wheat, maize, oats, and flax are now among the greatest products.

Wheat, Maize, Linseed

The yield of wheat in Argentina, the greatest wheat country in the southern continent, was, in 1907-8, 4,920,000 tons. Of the total wheat crop, in 1906-7, 1,300,000 tons were retained for home consumption and seed, so that 2,900,000

tons were available for export. In 1905, Argentina exported 2,868,281 tons of wheat, and in 1906, 2,247,998 tons. Argentina is now a source of wheat supply to which the whole world turns. In 1905, Argentina exported 2,222,289 tons of maize, 654,792 tons of linseed, and 144,760 metric tons of flour.

Grasses and Stock

On the plains there are grasses, including alfalfa, with which to feed the cattle, and Argentina is sending meat to the peoples in other lands. On the pampas are millions of cattle, great flocks of sheep, and vast herds of horses. In 1907, Argentina had 25,844,800 cattle, 77,580,500 sheep, 5,462,170 horses, 545,870 mules and donkeys, and 2,845,700 swine.

Cattle Products in Uruguay

This is only one country. Across the great river is Uruguay, also a heavy producer, and both these countries are exporting large quantities of jerked beef and chilled meats of various kinds. Naturally there is also a large exportation of hides and wool. It is to be noted that Liebig's beef extracts are prepared at Fray Bentos on the Uruguay River.

Grounds of Commercial Development

This is an inadequate presentation of the economic possibilities of South America. With this extensive list of actual and possible pro-

ducts the economic possibilities cannot be overestimated. In the possible commercial development the continent itself will play an important part. Its very formation will aid in its exploitation.

Accessible by the Amazon

By the principal rivers the interior is accessible even up to the Andes, the backbone of the continent. Large vessels can ascend the Amazon and its tributaries. By the Amazon the shipments can be made to and from eastern Peru and northern Bolivia. With a little more extension of the railroads, it may indeed be found speedier and more advantageous to send the products of the region west of the high Andes, which are intended for Europe or even the eastern part of the United States, over the mountain passes and along the Amazon than to ship them by way of the Pacific Ocean. The railroads are coming down from Bolivia and will come down from Peru, and so the trade on the Amazon will connect with railroads in Peru and Bolivia.

A Providential Waterway

It certainly seems providential that, in that tropical interior with its rank vegetation, where for an indefinite period it will be exceedingly difficult if not impossible to construct

railroads, nature has constructed a great waterway that extends almost the entire width of the continent, and branches off in all directions, and so penetrates a great part of the tropical section of the continent.

Regions reached by the La Plata

Again, the great interior is accessible by the extensive La Plata system, so that by its waters Argentina, Uruguay, Paraguay, Brazil, and eastern Bolivia may be reached. The Amazon and La Plata systems come very close together. A steamer may go from Rio de Janeiro northward, enter the Amazon, and go up a tributary coming from the south. Another steamer may sail from Rio and, going south, enter the Rio de la Plata and steaming on to the north, reach a point within a comparatively few miles of the vessel that sailed up the waters of the Amazon.

Connection of the Two Systems

Some day a canal will be cut connecting the La Plata system with the Amazon and it will be possible for a vessel to make the circuit either way. Several years ago when there was a tremendous flood in the La Plata region, small islands with tigers, snakes, and other wild animals were floated down to Buenos Aires and Montevideo and the Atlantic, and an

explanation given was that the high waters of the Amazon system had overflowed into the La Plata system. Certainly they come close together and the divide between them is very slight.

Railways on the Plains

The great plains, on the other hand, lend themselves to railway construction, which has already greatly aided in the development of certain sections of South America. That they reach a great extent of country may be seen from the map showing the railroads in Argentina and the other countries touching the La Plata. Already Argentina is literally gridironed. Over the pampas they run in all directions though not everywhere, and in such long straight lines as can hardly be found in any other land.

Mountain Railway Lines

Greater difficulties are found in the mountain regions on the west coast. The mountains make the difficulties, but the distance between the mountains and the sea is short. So there are lines running from ports on the Pacific back up into the interior. There are few longitudinal lines, because of the character of the region between the mountains and the ocean, as the mountain ridges run down to

the coast. There are, however, some valleys opening up to railroad construction as, for example, those from Valparaiso to Santiago and from Santiago down to southern Chile which have been occupied by a railroad. In spite of the difficulties on the west coast, much has been accomplished. Railroads have been run from the coast up into the Andean highlands.

Two Famous Builders

The oldest road was constructed by an American, William Wheelwright. He ran it from the coast of Chile back to Copiapo. Another American, Henry Meiggs, built the wonderful railroad from Callao and Lima up to Oroya in the high Andes.

Roads into the Interior

The road from Mollendo on the Peruvian coast runs up to Bolivia. So from Antofagasta, the old Bolivian port, but now held by Chile, a road runs up to Oruro in Bolivia. A new railroad running from Guayaquil on the coast of Ecuador up to Quito, the capital, has been completed. This will mean that what has been a journey of days will be reduced to fifteen hours.

Projected Lines

Ecuador is projecting another railroad from another point on the Pacific coast to Quito,

and still another to run over to the headwaters of the Amazon near the Brazilian boundary.

This will tap the rubber-producing district. Peru has contracted for a railroad from Oroya to the Ucayali River, a tributary of the Amazon,

and for another line from the Ucayali down to the coast. Chile is constructing a new line from Arica on the coast up to La Paz in Bolivia, and the Santiago line is being extended to the south.

Trans-andine Tunnel

The great project of tunneling the Andes is being rapidly prosecuted. The transandine railroad on the west side has been completed up to Juncal. The road on the east side is well up to the Uspallata Pass, and soon it will be possible to go from Buenos Aires to Santiago and Valparaiso, or from these Chilean cities to Buenos Aires without change of cars. The whole is to be completed by June, 1910, and it will be the first transcontinental railroad from the Atlantic waters to the Pacific coast in South America.

Inter-Continental Project

The intercontinental or Pan-American Railroad is much more than a mere dream. The possibility of riding from the extreme of North America to the extreme of South America is rapidly changing from a possibility into a probability.

Present and Future Sections

Argentina has built a road to the very border of Bolivia and the latter Republic has just finished a road from La Paz to Oruro and

will extend it farther south to meet the road from Argentina. That will enable one to go from La Paz to Buenos Aires and on to Bahia Blanca and farther after a while. It will also enable the traveler to connect with the trans-andine railway and go over to Valparaiso or down into southern Chile.

Other Forms of Communication

The countries are being well supplied with cable and telegraph lines, and are getting their own steamship lines.

A Great Development Assured

All these things make for the development of the great resources of South America. The facilities for transportation will bring forth and distribute the various products. The economic possibilities are so vast that they cannot be calculated. It means a wonderful development and a great commerce, and South America is open to the whole world.

Panama Canal

The greatest work for communication in South America is the construction of the ship-canal across the Isthmus of Panama. It is the greatest piece of engineering of the kind the world has ever known. The construction of the great Suez Canal was child's play as compared with this gigantic undertaking. It means the cutting down or through a mountain

The Culebra Cut, Panama Canal

and the control of a mighty river as well as the digging of a channel and the building of massive masonry and huge dams such as the world has never seen. According to the present plan it means the creation of two large lakes with a water-level eighty-five feet above the sea, and lifting the world's greatest vessels from the sea-level up to the lake-level, carrying them across the mountain, then over another lake, and safely depositing them in the ocean on the other side of the Isthmus. If the operation should ultimately result in a sea-level canal, it would mean the cutting down of a mountain to its very roots, the controlling of a fitful and violent river that frequently rises thirty feet in a day, as well as the digging of a channel in the low lands and protecting the canal where it enters the Atlantic and the Pacific oceans. When completed it will widely modify the commerce of the world, and particularly will it affect South America and hasten its already rapid development.

Growth of Cities

One of the wonderful phenomena of South America is the growth of its cities, as, for example Valparaiso, Sao Paulo in Brazil, and Rio de Janeiro. But, most wonderful of all, is the

city of Buenos Aires, in Argentina. Many will be surprised to learn that the populous United States can present only three cities larger than Buenos Aires, namely, New York, Chicago, and Philadelphia. It is larger than any city in Italy, in Spain, or in Portugal, being the second largest Latin city in the world, coming next to Paris in population. To-day Buenos Aires is a city of about a million and a quarter inhabitants, and the majority are not Spaniards nor Spanish South Americans, but Italians by birth or descent. It is a great cosmopolitan city. While the cities are thus growing, the rural sections still are sparsely settled. Thus it happens that Buenos Aires contains about twenty per cent. of the entire population of Argentina. As there are other considerable cities in that Republic, it will be seen that the rural population is relatively small.

Immigration

The tide of immigration is steadily increasing its volume.

Increase of Population

In 1895, the population of Argentina was 3,954,911, in 1905, it reached 5,678,197, but in 1907 it had gone up to 6,100,361. The population of Brazil in 1900 was 17,371,069, but in 1907 it became 19,910,646. In view

of such increases, the population of South America may now be estimated at about fifty millions, and, at this rate, it will not be very long before there will be one hundred millions in South America.

Nationalities Represented

The immigrants represent many lands. If we take the immigration for one year at a single port in South America and analyze the list, it will give an idea of the variety of people who are pouring into that continent. Thus, take the immigrants who arrived in Argentina from foreign countries, and from Montevideo, where immigrants land to cross the Rio de la Plata to Buenos Aires. In 1907, the total number of immigrants was 329,122, and the number was divided among different nationalities as follows: Italians, 90,282; Spaniards, 82,606; Russians, 9,530; Turks, 7,436; French, 4,125; Austrians, 3,439; Germans, 2,322; English, 1,659; Hungarians, 1,220; Portuguese, 1,118; Argentinians, 1,016; Greeks, 500; Swiss, 486; Brazilians, 482; Montenegrins, 450; Bulgarians, 442; Danish, 378; North Americans, 393; Roumanians, 223; Belgians, 209; Moroccans, 180; Dutch, 178; and other nationalities in lesser numbers.

European Interests

For a long time Europe has been seeking new outlets for its surplus population, new markets for its commerce, new opportunities for the investment of capital, new sources for the supply of food and raw material. The continent of South America meets all these needs. There is good reason to believe that more than one European power would be glad for an excuse to divide up its territory under spheres of influence, as has been done in Africa.

Continent largely Unoccupied

South America is largely an unoccupied continent, but immigration, including many agriculturists, is pouring in, and the fact that there is so much room will further stimulate the flow of immigration. Some, indeed, believe that the average density of population in South America must be greater ultimately than that of any of the other grand divisions of the earth.

Able to relieve World Needs

While immigration is relieving the congestion of population in other lands, there will be relief in other directions. Because of its immense territory and inexhaustible resources, South America will come to the aid of the older and more exhausted countries. It has been sending its guano, and now it is shipping immense quantities of its nitrates to give

fertility to the world's worn-out fields. Not only so but more, it has become the feeder of the world with its meat and its produce from the fields. Argentina has become a great cereal, and cattle country, so that its output affects the markets of the world. Brazil is furnishing three fourths of the world's coffee, and other South American countries are shipping various supplies for other lands.

Coming North and South Commerce

The possibility of a great commerce between South America and other parts of the world is very plain. Benjamin Kidd, in his *Control of the Tropics*, shows how the commerce of the future will tend to flow less from east to west, between nations with the same climate, and more from north to south, between the nations of the Temperate Zone and those of the Tropics. South America produces and will continue to produce what other portions of the earth need. Other parts of the world produce what South America needs. The nations with the best ships and the best-managed shipping lines will get the carrying-trade.

Economic Outlook

The natural resources of South America are illimitable and the economic possibilities are incalculable. Probably South America is richer

in natural resources than North America. Land and water communications will soon give access to every part of the continent. Commercially it is the coming continent. Multiplying lines of steamers are going and coming from great European countries.

Foreign Commerce

"The foreign commerce of South America is approximating $1,000,000,000. Of this amount relatively $600,000,000 is exports and $400,000,000 imports. The ratio of the West Coast to the entire continent is about twenty-five per cent.; that is, on the basis of $1,000,000,000 it will have $250,000,000 foreign commerce. The United States is in this total trade to the amount of $175,000,000. In one year its exports were $53,000,000 and its imports $140,000,000. The disproportionate balance was caused largely by the coffee and rubber imports from Brazil. But on the West Coast the balance is in its favor."[1]

Foreign Capital

Foreign capital is entering South America. "While the statisticians vary widely in their estimates, it is reasonable to conclude, from an examination of the leading ones, that Great Britain has $2,000,000,000 in South American

[1]Pepper, *Panama to Patagonia*, 370.

investments, of which $300,000,000 to $350,000,000 may be assigned the West Coast; Germany has from $475,000,000 to $500,000,000, with possibly $150,000,000 in the Pacific countries; and France, with about the same amount, has West Coast investments reaching $100,000,000, her Chilean holdings amounting to $42,000,000."[1]

Why Neglected

Very many have known little about South America. Even in thought it has been neglected. Doubtless there is some reason for this. Why has it been neglected in act and in thought? As far as the United States and Canada are concerned it may be said that these countries had much unoccupied land to develop, and not being crowded like other lands were not compelled to send their sons and daughters to a new continent to make a living and to establish new homes.

Partly a Result of Location

The very location of South America has had something to do with this neglect in thought and action on the part of some. South America is to the south of the great temperate belt in which dwell the most active nations of the world, and the movement has been from east to west,

[1]Pepper, *Panama to Patagonia*, 367, 368.

with, although to a less extent, from west to east within that Temperate Zone. Even the tourist yields to the same trend and travels largely along the same general line, and thinks he has seen the whole world, though South America, lying to the south and off the main line of travel, has never been in sight.

Also a Lack of Knowledge

Again, lack of interest grows out of lack of knowledge. People have known little about South America and, hence, have thought little about that continent. Now the time has come when knowledge of South America is at hand, and, with this knowledge, interest should begin to grow. The people of North America should be specially interested in South America, because of the greatness of the continent itself, because of its enlarged and rapid development in recent years, and, because of its marvelous possibilities in the very near future.

Our Nearest Continental Neighbor

The people of North America should be interested because it is their associate continent —their nearest continental neighbor. It is much nearer than Europe or Asia, or Africa. Panama is less than a week by slow steamer from New York and nearer from New Orleans. They should be interested because this next-door

continent will be capable of exerting a great influence upon them for weal or wo. They should be interested because this neighbor may need their good offices and because it is a duty to help a neighboring continent.

Claims upon our Thought

They must think of South America, because other people are thinking of it. Others are thinking of it for business gain. Others are thinking of it as a place of residence. Others are thinking of making it their adopted country and they are going to it, and identifying themselves with its interests. Therefore, for every legitimate reason we must think of South America; we must be interested in South America; we must do what we can for South America.

Interest of Great Britain and Germany

Great Britain and Germany should show great interest in South America, because of their commercial relations with that continent.

Call for Moral and Religious Service

South America for centuries has been practically out of sight from most of the nations in the North Temperate Zone. It has been a neglected continent commercially, politically, and intellectually, but the worst thing about this neglect is that South America has been neglected morally and religiously. We must share with

the people of South America our best ideals in commercial, political, and social life, and most of all, in education, morals, and religion. There is no excuse for withholding from them the opportunity to know and accept the things that have been the source of greatest blessing to us.

SUGGESTIONS FOR USING THE QUESTIONS

Most of these questions are *thought* questions. That is, they require for their answers some original thinking. This form of question has been chosen for insertion in the text-book (1) because questions which constitute a mere memory test of the facts of the text can easily be constructed by any leader or member who makes an outline of the principal facts, and (2) because mere memory questions, although they have their uses, yield far less than thought questions either in mental development or in permanent impression. In some cases complete answers will be found in the text-book; usually statements that will serve as a basis for inference; but a few questions appeal solely to the general knowledge and common sense of the student. The greatest sources of inspiration and growth will be, not what the text-book adds to the student, but what the student adds to the text-book; the former is only a means to the latter.

In using these questions for private study, let the student gather all that can be found in the text-book on the subject, and then do some original thinking. Let him not be discouraged if unable to reach satisfactory conclusions. Discussion in the session may bring further light.

The list may offer suggestions to the leader for problems and subquestions to be used in the session. The length of the session, the maturity of the class, and the taste of the leader will all influence the selection that will be made. In many cases the greatest value of these questions will be to suggest others that will be better. Those marked * may be used for discussion.

There has been no attempt to follow the order of the paragraphs in the text-book more than in a general way.

QUESTIONS ON CHAPTER I

AIM: TO SHOW WHY SOUTH AMERICA AS A CONTINENT HAS A SPECIAL CLAIM UPON OUR INTEREST

1. Look up the areas and estimated population of the five great continents, and compare the relative density of population.
2. Which of these continents has most and which least territory that is nearly or quite uninhabitable?
3.* What does all this indicate as to the probable future of the world's immigration?
4. From what continents will the tide of emigration come?
5. To what continents will the tide of immigration flow?
6. What parts of the world are best fitted to support increased numbers of the white race?
7. Compare the area and population of Massachusetts with that of Ecuador, of Illinois with that of Argentina, of Ontario with that of Venezuela, of the states east of the Mississippi with that of Brazil.
8. Which states of the Union and provinces of the Dominion most nearly equal in density of population the Republics of South America?
9. Why will the commerce of the future tend to flow north and south instead of along lines of the same latitude?
10. What effect will this have upon the commerce of South America?
11. How does South America rank among the continents as a field for the investment of capital?
12. What products demanded by modern civilization can she supply in abundance?
13. Mention what you consider the five greatest economic aspects of South America.
14. How does the waterway system of South America compare with that of North America?

15. Why has South America been comparatively so inconspicuous in the past?
16.* What changing conditions in the rest of the world will push her into future prominence?
17. Try to estimate what the commerce of the United States would be if it were as poorly supplied with railroads as South America.
18. Try to estimate what the commerce of South America will be when she is as well supplied with railroads as the United States.
19. What will be the effect of the Panama Canal on South American commerce?
20. What special reasons have we who live in North America for being interested in the welfare of South America?
21. To what extent are we meeting these obligations?
22. At what stage of a country's growth can the spirit of national life be most easily influenced?
23.* Sum up the special claims that South America as a continent has upon our interest.

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THE EARLY INHABITANTS

The Incas developed a religion whose elaborate and rigid ritual, which regulated every act of their lives, finds its best parallel among the Hebrews. Each family had its household god; each sect worshiped an imaginary ancestor; the whole nation adored the sun as the progenitor of the reigning family, and the monarch's person was revered as divine. So profound was the religious feeling of this people that they finally rose to the conception of a supreme deity—a creator of the universe. His temple filled one side of the great square at Cuzco.

—Thomas C. Dawson

To Brazil must be added the interior regions of Spanish South America; of Venezuela, Colombia, Ecuador, and Peru, the plains of Argentina, Uruguay, Paraguay, and Patagonia; the mountains of Chile and the colder regions in the far south; making a total pagan population estimated at from four to five million.

—Hubert W. Brown

It is a shame that the Indians mostly all over South America have been so ill-treated that they wish to be left alone in the midst of their needless woods.

—Henry Van Leesten

Certainly many of the vices and immoralities of the coast cities and towns have been introduced among these tribes along with the efforts at catechizing and civilizing them. Be this as it may, it is a fact that the greater part of these people know nothing of the true God and his Son Jesus Christ as revealed in the Holy Scriptures. They never use the word Father in connection with their deities, but always Mother—Mother of the living, Mother of vegetable life, Mother of reproduction, and thus the Mariolatry of Rome, Mother of God, found an easy introduction. They seem to have no conception of Satan; their gods may be displeased and consequently punish them. There are evidences that they believe in immortality.

—Hugh C. Tucker

II

THE EARLY INHABITANTS

Views of Columbus and Other Discoverers

WHEN Columbus and other early discoverers came to the new lands on the western side of the Atlantic Ocean, they thought they had reached the eastern part of India. Columbus believed it and, during a fever on his last voyage, he cried out to himself: "Why dost thou falter in thy trust in God? He gave thee India!" and in this faith he died. As they thought they had found India, they called the aboriginal inhabitants Indians.

Aboriginal Type and Numbers

The aborigines of South America were of the same general type and were akin to the early inhabitants of North America, though the historic connection cannot be clearly traced. As to numbers, there were probably more Indians in the southern continent than in the northern. In South America the aborigines were found in all sections, and, at least in a

general way, seemed to occupy the entire territory.

Many Variations

These early inhabitants, while showing marked similarities, nevertheless revealed de-

cided differences in different localities. There were distinct tribes and nations with variations resulting largely from habit, from training, and from accidental, as well as persistent circumstances. They presented a wide range of savagery and civilization, and many forms of government and political, social, military, and industrial organization.

Sub-Divisions

In different localities the aborigines have different names, and subdivisions of great families have their specific designations.

Names of Chief Races

There were the Caribs in the north and the northeast. In Dutch Guiana was the Arawak tribe. In Brazil were the Tupi Indians, forming a very important race. In Paraguay were the Guarani. In Argentine were the Tehuelches, or Pampa Indians. Across the Andes, in Chile were the Aucas, Araucas, or Araucanians. In Peru were the Quichuas, and in Bolivia the Aymaras, who were combined into the Quichua-Aymara. The Incas were related to these tribes or nations. Over the mountains in northern Bolivia and eastern Peru were the Anti or Antis, from whom is said to have come the name of the great mountain range, the Andes. In Ecuador were the Caras, and in southern

Colombia were the Chibchas. These are the names of some of the chief divisions among the aborigines.

Characteristics

They varied in shade and color, the more general tints being copper, cinnamon brown, and olive yellow, and they differed in their degree of civilization and of barbarism.

Incan Civilization

The Indians on the highlands of the Andes and on the western slope of this great range of mountains had a comparatively high degree of civilization. That of the Incas is conceded to be the highest. They had a strong government of a paternal character. They had mastered and applied the art of irrigation and used fertilizers. They cultivated corn, potatoes, and cotton. They domesticated the llama, and employed it as a beast of burden; while they raised the alpaca for its wool, which they wove into cloth, shawls, and their ponchos or blankets. They manufactured bronze and wrought in gold and silver, of which they made beautiful ornaments and utensils of many kinds. They erected immense buildings, and used stones of such remarkable size that the modern engineer wonders how they managed to lift them into place.

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MASONRY OF THE INCAS LAID WITHOUT TOOLS OR MORTAR

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TYPICAL INCAS OF TO-DAY

Who were the Incas and whence came they? They had their tradition as to their origin. They called themselves the children of the sun and regarded Manco Capac as the head of their race. Manco Capac was the name of the first of an unbroken line of sovereigns down to about the middle of the sixteenth century. He claimed, or the people claimed for him, descent from the sun-god.

Origin according to Tradition

According to the ancient tradition, Manco Capac was the survivor of four brothers, children of the sun, who came forth from the apertures of the dawn, which the very literal mind may infer meant the eastern Andes, but common tradition says the Incas started on the island of Titicaca and the neighboring island of Coate, the islands of the sun and moon in Lake Titicaca. Manco Capac, with his sister-wife, commissioned by the sun, started thence on an errand of beneficence to bring under government, and to instruct in religion, in agriculture, and the arts, the savage tribes that occupied the country.

Lake Titicaca a Primitive Center

Manco Capac carried a golden rod, and he was directed to travel northward until he reached a spot where the rod would sink into

The Capital, Cuzco, Located

the ground, and there he was to fix the seat of his empire. Obeying the command he slowly traveled until he reached a point where the golden rod disappeared. Here, in further compliance with his directions he located his seat of government and here was built the "city of the sun," the capital of the great empire of the Incas. This city was called Cuzco, a Quichua word which means navel, and it was so named because it was regarded as the center of the Incan empire. Such is the tradition.

Extension of the Incas' Empire

The Incas are supposed to have been the dominant tribe of the Quichuas, whose power grew until they gained control of the Aymaras and other peoples, and their rule was felt far and wide. They constructed great roadways which gave them easy and safe communication with the different and extending sections of the empire.

Road-Building

Between Cuzco and the valley of Yucay there are numerous remains of an ancient road, some portions of which are quite perfect. It is described as having a width of from ten to twelve feet, raised slightly in the center, paved with stones, while the outer edge has larger stones sunk firmly into the ground. In

the face of the mountain zigzags are cut, and retaining walls which were constructed centuries ago, are said to be as firm as when first built.

Growth and Range of Incan Rule

These roads were valuable in peace and also in war. Over them armies marched either for the preservation of order or to defeat a foe. So much of the human element was in the high Incan civilization that the rulers and their people became familiar with the art of war. The Incas knew what it was to wage an aggressive war against neighboring tribes, and ultimately to carry on a destructive internecine warfare between two great sections of the empire. Gradually the empire grew so strong that it brought under its sway nearly all the aboriginal tribes of the high Andes and the western slopes, and extended as far south as the River Maipo, a short distance below where the city of Santiago now stands.

Transandine Region Unconquered

Eastward beyond the Cordilleras the Incas attempted little but to defend themselves from the assaults of the ferocious Chunchos and other savages on the eastern slopes of the Andes and along the headwaters of the rivers that run into the Amazon. On that side the

heights were crowned with towers and every strategic point was occupied by strong defensive works.

Social and Industrial Progress

The social and industrial organization of the Incan empire was very remarkable. There was no private or individual property in land. The land was allotted from time to time to the heads of families, and to the males suitable labor was assigned. The produce was divided between the government, the priesthood, and the communes. The mountainsides were terraced, and the bare rocks were covered with soil carried there in baskets. A thorough system of irrigation was successfully applied, and notwithstanding the destruction by man and the elements, "modern Peru still lives upon the half-ruined fragments of the mighty works of the Incas."

Government Paternal and Theocratic

This paternal government was also theocratic and the ruling Inca was the recipient of the greatest possible respect and homage. The best was kept for the Inca and the deity, and though the common people dwelt in huts made of sun-dried bricks or of reeds, the emperor and the gods dwelt in palaces of stone.

The Chibchas

To the north, in southern Colombia, dwelt

a people called the Chibchas, who have been regarded as next to the Incas in the matter of organized government and general civilization.

General Advancement

The Chibchas were skilled weavers, dyers, and potters. They erected stone shrines to their gods and also carved their effigies in stone. They had paved highways and over the river gorges they constructed light but durable suspension bridges. They used weights and measures and they have been credited with a currency in the form of gold disks. They were skilled in the working of precious metals which they wrought into ornaments of various designs. They lived in houses and erected splendid temples. They carried agriculture to a high degree of thoroughness and success. Their government was absolute, crime was severely punished, and the priests wielded great power, but their military organization was not efficient. Altogether among the aborigines, the Chibchas were a remarkable people.

The Araucanians

In the southern part of Chile and across the mountains in Argentina, as already stated, were the Araucanians, a people without the high culture of the Incas or the Chibchas, but nevertheless a powerful people. Their govern-

ment was simple, but, for their kind of life, sufficient. They formed a confederacy and had their grand council composed of the head chiefs who in the council discussed, deliberated, and decided public affairs belonging to the confederacy. They were a brave people and for many centuries preserved their independence against Incan and European attacks. It is said that they never were conquered.

The Caras

North of Peru, in what is now called Ecuador, there also appeared a relatively high civilization. Tradition declares that about the seventh century of the Christian era, a people who called themselves the Caras invaded the seaboard of central Ecuador. They were warlike and had a civilization superior to that of the people of that region. They had a military and tribal organization, and brought with them a religion to which they were fanatically devoted. Gradually the Caras forced their way up the slopes of the Cordilleras and for three hundred years they were engaged in extending their power over the valley of Quito and the adjoining territory. By the end of the fourteenth century the Cara kingdom controlled the Andean plateau from the first degree of north latitude

to the sixth degree south, and to the coast. The ruler was called the *Shiri*, and Hualcopo, the fourteenth Shiri ascended the throne of Quito in 1430.

Barbarous Tribes East of the Andes

The plateau of the high Andes may be taken as the line dividing the civilized and the uncivilized Indians. When one passed over the ridge and down the eastern slopes, he found himself among a barbarous and warlike people. Indeed, it was about as much as the Incas could do to defend themselves against these wild savages. That was one reason why the Incan empire did not establish itself on the slopes of the mountains and in the lowlands to the east of the great range. In all that immense stretch from the Andes to the Atlantic, there was not a single people who had passed beyond the fully organized tribal state. On the eastern side was barbarism, with head-hunting and cannibalism and the brutal treatment of women and children.

Lingoa Geral

All the aborigines in South America did not speak the same tongue, and in different localities the linguistic differences were strongly marked. It is interesting to note that the Jesuits, by taking as a basis one of the Tupi

forms, developed what is called the *lingoa geral*, which is Portuguese for general language, and so made a language that could be understood by various tribes. Thus the *lingoa geral* became the common medium of communication in Brazil and adjacent territory.

Religious Systems

The early inhabitants of South America were exceedingly religious, but they greatly differed in the simplicity or the elaborateness of their systems. All were pagans. All worshiped idols made by human hands. In addition many were sun-worshipers and worshipers of the moon. Naturally, as would be expected, the highest type of worship and the most elaborate forms of religion were found among the Incas, who possessed the highest civilization. With them the chief visible object of worship was the sun, but the moon had a conspicuous place.

Religious Views of the Incas

With the Incas, gold represented the sun, and silver the moon. As has been said: "The worship of the sun was the most characteristic feature of their religious system. Gold—'the tears wept by the sun'—was sacred to the Lord of day; silver, by reason of its whiter luster, was consecrated to the moon, which

rules the night with paler radiance." They had their many gods. Each household had its god; each clan worshiped an ancestor, real or imaginary, and the monarch himself was revered as divine, while all adored the sun as the progenitor of the reigning family.

Prescott's Picture of Incan Religion

Prescott, in *The Conquest of Peru*, gives an extended and exceedingly vivid picture of the Incan religious services and their religious economy. Speaking of the belief in the Supreme Being which was entertained by different peoples in the Andean highlands, he says: "It was, above all, the case with the Peruvians, who claimed a divine origin for the founders of their empire, whose laws all rested on a divine sanction, and whose domestic institutions and foreign wars were alike directed to preserve and propagate their faith. Religion was the basis of their polity, the very condition, as it were, of their social existence. The government of the Incas, in its essential principles, was theocracy." Still we are not to infer that there is such a distinct conception and recognition of the Supreme Being as we find in the teachings of the Christian system.

Leading Ideas They had the idea of a resurrection and of a future state. They acknowledged a supreme creator and ruler whom they adored under the names of Pachacamac and Viracocha. The former word signifies: "He who sustains or gives life to the universe." The latter word is said to mean "foam of the sea." Sometimes the name of the chief deity is expressed by Pachacamac and Viracocha combined.

The Sun "The deity whose worship they especially inculcated," says Prescott, "and which they never failed to establish wherever their banners were known to penetrate, was the Sun. It was he who, in a particular manner presided over the destinies of man; gave light and warmth to the nations, and life to the vegetable world; whom they reverenced as the father of their dynasty, the founder of their empire; and whose temple rose in every city, and almost every village throughout the land, while his altars smoked with burnt-offerings— a form of sacrifice peculiar to the Peruvians among the civilized nations of the New World.

Other Deities "Besides the Sun, the Incas acknowledged various objects of worship in some way or other connected with this principal deity.

Such was the Moon, his sister-wife; the stars, revered as part of their heavenly train—though the fairest of them, Venus, known to the Peruvians by the name of Chasca, or 'the youth with the long and curling locks,' was adored as the page of the Sun, whom he attends so closely in his rising and in his setting. They dedicated temples also to the Thunder and Lightning, in whom they recognized the Sun's dread minister, and to the Rainbow, whom they worshiped as an emanation of their glorious deity."

Temple at Cuzco

Of the chief Inca temple, Prescott gives this description: "But the most renowned of the Peruvian temples, the pride of the capital, and the wonder of the empire was at Cuzco, where, under the munificence of successive sovereigns, it had become so enriched that it received the name of *Coricancha,* 'The Place of Gold.' It consisted of a principal building and several chapels and inferior edifices, covering a large extent of ground in the heart of the city, and completely encompassed by a wall, which, with the edifices, was all constructed of stone. The work was so finely executed that a Spaniard who saw it in its glory assures us he could call

to mind only two edifices in Spain which, for their workmanship, were at all to be compared with it. Yet this substantial and, in some respects, magnificent structure, was thatched with straw!

Profusion of Gold Used

"The interior of the temple was most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of the deity consisting of a human countenance looking forth from amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is often personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceiling were everywhere incrusted. Gold, in the figurative language of the people, was 'the tears wept by the sun,' and every part of the temple glowed with burnished plates and studs of the precious

metal. The cornices which surrounded the walls of the sanctuary were of the same costly material; and a broad belt or frieze of gold, let into the stone-work, encompassed the whole exterior of the edifice."

Contrast with Rest of Continent

With the elaborate service connected with such a magnificent temple, there was a sacerdotal order at the head of which was the great High Priest or as the natives called him, the Villac Vmu. This picture of the Incan religion, however, was not a true picture of religion throughout the major part of South America. Away from this narrow strip of comparative civilization we find the wild aborigines with their coarse paganism and rude worship. They were cannibals in many sections, and their religious ideas conformed to the crudeness of their general lives.

The Chancas Overthrown

The Incan empire gradually extended its sway but its final conquests were soon to be followed by its own destruction. To the north were the Chancas, a people who occupied the northern two thirds of the central plateau of Peru. The Incan army moved against this people, and Yupanqui, a brother of Urco, the reigning Inca, attacked and defeated the

Chancas in the heights above the city of Cuzco. As a result of his victorious career, he became emperor, instead of Urco, and assumed the title of *Rachacutec,* or "Reformer of the World."

The Caras Defeated and Quito Entered

The aggressions of Tupac Yupanqui suddenly checked the Cara expansion in the vicinity of Quito. The Inca advance was followed up by Huaina Capac, the son of Yupanqui. In 1475 Huaina Capac entered upon a war which ended in his triumphal entry into Quito. There he married the daughter of the Shiri, or monarch of Quito, and by the Shiri's daughter there was born to him a son who was named Atahuallpa.

Atahuallpa King of Northern Territory

Huaina Capac, the Inca, died in Quito in 1525, but he bequeathed the northern kingdom, containing Quito, to Atahuallpa, who had a moral and even a legal claim as a descendant of the Shiri's daughter. Peru, with the southern provinces, fell to Huascar, Huaina Capac's son by an Inca princess.

Huascar Overmatched

It was understood that, while Atahuallpa governed in Quito, Huascar was to be paramount in the whole empire. Huascar, however, was unwilling to acquiesce in what he regarded as a virtual division of the empire. The

result was war, and the rugged soldiers of Quito, who doubtless had benefited by Incan training, overmatched the southern army.

Arrival of Spaniards

The northern army having proved itself the superior, Atahuallpa started for Cajamarca, the first great town on the plateau south of Ecuador, and while nearing Cajamarca he heard of the approach of some two hundred white strangers who had landed on the coast of Peru in the northwestern section called Tumbez.

Pizarro Causes Death of Atahuallpa

It was on the plaza of Cajamarca, in November, 1532, that there occurred the famous meeting of the Inca Atahuallpa with Francisco Pizarro, and in the same square, in August, 1533, that, at the hands of Spaniards, Atahuallpa was strangled to death. Soon after Pizarro was made a Marquis of Spain and the priest, Valverde, who had taken such a prominent part in the assassinations, received his reward by being made Bishop of Cuzco. It was tragic, pathetic, and revolting, but it was simply a foretaste of the pathetic, tragic, and revolting treatment the aborigines received in the centuries following, from the so-called Christian Spaniards and Portuguese who invaded the continent.

Centuries of Dishonor and Crime

This is not the place to tell the romantic story of the early discoveries and the entrance of the Spanish and the Portuguese into South America, but it is the place to point out, though briefly, the effect of their coming upon the early inhabitants of the continent. They found an innocent and unsuspecting people and proved themselves greater barbarians than the uncivilized Indians. The story at the beginning and through long generations is one of ill treatment of the original owners of the country. The invaders robbed them of their land, as well as their gold and silver. They utterly destroyed countless thousands, and those they permitted to live were oppressed and enslaved. Cruelty and enslavement went together.

Feudal System and Slavery

The system of *encomiendas*, introduced by Columbus as early as 1499, as an arrangement for developing the resources of the country, became a terrible form of slavery. By this system the best parts of the country were divided into estates, and the Spaniards who took them treated the Indians as tenants from whom tribute was due and forced labor was required. So the Spaniards became great feudal lords who compelled the Indians to till

the ground or impressed them for work in the mines.

Impressment for the Mines

In 1573 the impressment for the Potosi mines in Bolivia secured eleven thousand laborers, but in 1673 only sixteen hundred could be found. Some *encomiendas*, which originally contained a thousand adults, were reduced within a century to one hundred. When Indians were ordered to the mines to work they parted from their wives, their children, and friends as men who were going to their execution.

Destruction of Life

The destruction of life was frightful. The Incan empire in its prosperous days numbered it is calculated some twenty millions, and even in 1575 the Peruvian Indians numbered eight millions. In two centuries, it is believed, the population of Peru alone had fallen to less than a million and a half, and that of the whole empire to not more than four millions.

Forced System of Trade

The repartimiento crushed the aborigines in another way. It was a privilege granted originally to the corregidors, or governors of districts, empowering them to furnish articles at a fair price to the Indians. This privilege, though supposed to be regulated by law, degenerated

into a compulsory and oppressive exaction. Worthless articles were forced upon the Indians at exorbitant prices and they were compelled to buy things for which they had no possible use. Thus men without beards were forced to buy razors, and people who retained their eyesight unimpaired to a very advanced age were compelled to purchase spectacles.

First Degenerate Race Blendings

There were certain radical results of the coming of the Spaniards and Portuguese. The Europeans who came in the early days were merely adventurers who came in search of gold or some other form of portable wealth. Their womankind did not come with them. In a little while many of these adventurers mixed with the natives and settling down founded new families by forming alliances with the aboriginal inhabitants of the continent. So there resulted a modification of the aboriginal stock and a corresponding modification of the European stock that had come to South America. In the north, the west, and the south came the Spaniards and there was left a strain of Spanish blood. In the middle east came the people from Portugal and there appeared a Portuguese strain. In other words there resulted two new

types of people, the blend of the Spaniard with the Indian, and the blend of the Portuguese with the Indian, so that instead of three races, the Indian, the Spanish, and the Portuguese, there were five, the Spaniard, the Portuguese, the Indian, and the Spaniard-Indian and the Portuguese-Indian.

African Slaves Introduced

Then the Spanish priest, Las Casas, pitying the Indians who had been made slaves and who had been harshly treated, sympathized with them in their sufferings and regretted their steadily diminishing numbers. Looking for a practical measure that would give them relief, he suggested the idea of bringing negroes from Africa to do the hard and heavy work, and so lighten the burdens and lessen the tasks of the Indians. If that meant relief for the Indian, it meant slavery for the black man. It was intended as an abolition of slavery in the case of the Indian, but it meant additional slavery for the African. As a matter of fact, it did not bring much, if any, relief to the Indian, for he still toiled and suffered under his heartless taskmasters.

Further Racial Blends

But the negroes brought from Africa were at once enslaved and scattered throughout great

sections of South America. The introduction of great numbers of negroes added a sixth race to the population of the continent. It did more, for the Indians and negroes blended and this blend meant a seventh race, so that by this time the continent had seven races where originally there had been only one—the Indian.

Bewildering Mixtures

Then there were crosses between these blends and between blends and original or European stock until it has become difficult to describe the various mixtures. The natives and long-time residents of the continent have reduced the classifications to quite a system, but a newcomer requires considerable time to master the category and to be accurate in his discriminations.

Chief Area of the Negro

Bahia on the eastern coast of Brazil was the great port of entry for the negro, so that the black skin is still very prominent in that section. The negro is prominent not only in eastern and northern Brazil but also in other warm countries in the north and east, but not so much so in Uruguay, Argentina, and Chile. On the other hand the Indian and the Indian strain is strong in all the countries.

Indian or Mixed Blood Predominates

There are pure Spanish and pure Portuguese families, but the majority of the people of South America at the present time are Indian or of the mixed races.

Question of Proportion

Starting with the Spaniards and the Portuguese in the minority at the beginning, the question arises as to whether the present population in the country generally is not much more Indian than Portuguese or Spanish. Of course in the great cities and in country sections where Europeans have in recent years been pouring in in great numbers this proportion or disproportion would not appear.

How Far a Latin America

South America has been spoken of as a Latin America, but, according to blood, it has always been something else than Latin, and it is a question whether the South America of the first half of the nineteenth century was really a Latin America. It may be claimed that other blood has always been in the majority and it would not be easy to prove that it is not so now.

Still Other Races

When we study the question of races in South America we should not forget that there have been considerable importations of races that are neither Indian, European, nor African.

A Chinese Strain

The Chinese, of course, have shown themselves here and there, and the traveler who journeys through Peru is likely to be impressed by the recurring features which elsewhere are called Chinese. That is simply what they are, but blended with the Indian or half-breed and, possibly, other stock. That is a result of bringing Chinese coolies in great numbers to Peru somewhat earlier than the middle of the nineteenth century and later.

Racial Elements in the Guianas

When one goes into the Guianas he finds a mixture of many races. Of course in Dutch Guiana he will find the Dutch element, in French Guiana there will be the French element, and in British Guiana there is the English element. But there are other races. In the Guianas there are Indians and negroes and their blends, and large numbers of East Indians.

Some Oriental Races

When we add the Chinese and the real Indians from India to the other races in South America, it must seem to be less and less a Latin America, and when the Japanese begin to come in larger numbers, as they probably will, the non-Latin condition will be intensified.

The present condition of the aborigines should

occupy our attention. The Indian, in spite of terrible destruction, has not been killed off; neither has he utterly disappeared before the Spanish and Portuguese or other Europeans. The Indian has blended with the Spanish and the Portuguese, and with a blood-bond he binds to him the descendants of the invaders, so that it may be truly said that he has conquered the conquerors, for people with Indian blood in their veins still form the largest proportion of the population. Thus it may often happen that the Señor with the Spanish name to whom you have just been introduced is as much or more Indian than Spaniard, and the same is true of the Senhor in Brazil, where in the individual the Indian is as strong as or stronger than the Portuguese.

Indians Strongly Survive

The Spaniard, and the Portuguese likewise, made the Indian a hewer of wood and a drawer of water, and, where the Spanish and Portuguese dominate, he has generally remained the same to this day, excepting where he has absorbed the European. In that case he may have lifted himself a degree or two socially. Indians, or those of Indian stock, constitute the laboring population.

Constitute Laboring Population

Sullen and Cowed Spirit

The Indians descended from those who were subdued by the early conquistadors are a crushed and cowed people, frequently revealing a sullen but broken spirit, and an inherited memory from the days of the first appearance of the European from Spain and Portugal. In Bolivia the descendants of the proud Incas will hardly look at the passing white man but cast their gaze toward the ground, but there is a lurking hate for the race that oppressed their forefathers and which continues to oppress them.

Ecuador Indians

One, describing the Indians of Ecuador, says: "When on a journey they generally take a slow trot, which they can keep up for hours without tiring, even with a hundred pounds on their backs. They never laugh nor sing, have no sports, no songs, no tales; but are sullen, morose, stupid, and submissive to all sorts of cruelty and oppression." This is the result of conquest and centuries of oppression.

Peonage

In many sections the Indian is an actual slave, and there exists on a great scale what other countries have learned from the Spanish to call peonage. In other words, they are kept in practical slavery by keeping them in

debt. Among the ignorant people the survival, or memory, of ancient laws and usages has tended to the same result.

Some Savage and Cannibal Tribes

Many of the tribes are savage and degraded to an appalling degree. For example, in the Gran Chaco of Paraguay and northern Argentina the Indians are wild, poor, and degenerate. Many of the savage tribes are cannibals. On one side of a river in Brazil may be an outpost of Portuguese civilization while on the other side are cannibal Indians.

Other Noble Aborigines

On the other hand, "It is, however, right to say that although for the most part living in a state of nature, many of the Amazonian natives were, and still are, amongst the noblest and most intelligent of all wild tribes," and, doubtless, the same may be said of other aborigines in this southern continent.

Mainly Pagan where of Pure Blood

The pure Indian is still mainly a pagan, but even in him, are traces of the law originally written by the Creator in the human heart, and his moral code recognizes many fundamental principles of right and wrong. He has some idea of the Supreme Being though he believes in other deities. He has his idol and a crude conception of worship.

Social Status of Mixed Indian Races

Blended with the black, the Indian has made a new race, mainly of the serving class. Blended with the Spaniard or the Portuguese, he has been somewhat elevated in a social sense, but, by the pure-blooded descendants of conquistadors, or by those of supposedly pure blood, is still regarded as an inferior.

Large Pagan Area

The number of the pagan Indians is not small, and the extent of territory they occupy is very great. It is affirmed for example that the Indians have undisputed possession of four fifths of Brazil, and their number has been variously estimated from 600,000 to 2,000,000. An accepted authority, Dr. Conto Magalhæs, estimates the number at about one million. Thus in Brazil alone is a pagan territory equal in size to two thirds of Europe, though, of course, all in Brazil are not pagans.

Traits, Customs and Religious Views

Speaking of these savage aborigines, the Rev. H. C. Tucker, of Rio de Janeiro, says: "Many of them have been very warlike, ferocious, vengeful, and bloodthirsty. Some of them were known to be cannibals and ate their enemies with great ceremony; some even made war for the purpose of obtaining human food, while others are said to have eaten their

relatives and friends as a mark of honor and distinguished consideration. The most generally prevailing religious belief among them is that there are three great or chief gods: the Sun, god of the animal kingdom; the Moon, god of the vegetable kingdom; and Ruda, the god of love, or of all reproduction. Besides, they seem to have a multitude of subordinate and inferior gods for various purposes."

Castello's Estimate

Señor F. de Castello reports that, "In the heart of South America the majority of the inhabitants are pure Indians, and a very large percentage still use the Quichua, Guarani, and Aymara language. In the extreme south there are also large numbers of unreclaimed Indians without anything Spanish about them. . . . Nearly 7,000,000 of people in South America still adhere, more or less openly to the superstitions and the fetishisms of their ancestors, having never submitted to any Christian ordinance; while perhaps double that number live altogether beyond the reach of Christian influence, even if we take the word 'Christian' in its widest meaning."

Many Tribal Divisions and Languages

The Rev. W. B. Grubb, a missionary in the Paraguayan Gran Chaco, says that "The

tropical part of that continent is the greatest unexplored region at present known on the earth. It contains, as far as we know, 300 distinct Indian nations, speaking 300 distinct languages and numbering some millions, all in the darkest heathenism."

Early Conquerors

When we behold the Indians, generally in poverty, barbarism, and degradation, or perverted and dominated by gross superstition, we see how little of good was brought by the early Spaniards and Portuguese. If they had come, not as reckless adventurers and cruel conquerors, but as true Christians, how different now would be the condition of the aborigines in South America!

Natural Capability

Before the conquest the aborigines had demonstrated their natural capability. That the Incas and other races could attain a high civilization without external aid shows what they might have become, had the Spaniards and the Portuguese brought true Christianity and a genuine Christian civilization and had practised the precepts of Jesus.

The Wild Indian now Shows Higher Morality

As it was, the Spaniard and the Portuguese checked their progress, destroyed their civilization, and, by their corrupting touch, degraded

them. Even at this day it is said in South America that the wild Indian is more moral than the Indian who has come under the control of the early Spanish and Portuguese influence and the rule of the Roman Church of South America.

Hope from their Capacity for Progress

If the aboriginal inhabitants demonstrated the ability for self-government and capacity for civilization which they did before the so-called Christians came, there still must be in the race elements of progress that will assert themselves when the repression and perversion which came with the conquerors are removed and favoring conditions are created. Their capability in the past shows their large possibilities for the future. The white race that crushed and degraded them owes a heavy debt to the Indians of South America, and it is the duty of the white race to come to the rescue and lift up the Indians and those whose aboriginal blood has been corrupted by the immoral European.

Genuine Christians should Uplift

Professed Christians of the Roman type reduced the Indian and checked his advancement and now genuine Christians should lift him up and give him a new chance.

Early Wrongs not Righted

The early Spanish and Portuguese wronged the Indian, and their descendants have not righted the wrong. The Roman Church did not save him at the beginning, and never since has been sufficient to restore and transform him.

Pure Gospel Must be Supplied

If the Indian had been given the true gospel and Christian treatment, his advance would have been assured. Now real Christians owe it to the South American Indian to send him the pure gospel. Then he will have the good that naturally comes with and grows out of the gospel.

Evangelical Missions Essential

Evangelical Christians outside South America must send the Christian missionary with the life-giving, liberty-making, and uplifting truth. They must help right the wrong. Then the transformation of the Indian and the mixed races will manifest itself, but no force other than the pure gospel will bring this to pass.

QUESTIONS ON CHAPTER II

AIM: TO SHOW THAT THE PAST OF THE ABORIGINES OF SOUTH AMERICA WAS WORTHY OF A BETTER PRESENT AND FUTURE

1. What are the principal facts that impress you most in the material development of Inca civilization?
2. What are the principal points that impress you in its social development?
3. What, in its religious development?
4. How do all these things compare with the civilization of the aborigines of the United States and Canada?
5. How do they compare with the civilization of our early German ancestors?
6. Why was the civilization of the Andes higher than that of the Amazon valley?
7.* What do you think would have been the possibilities of Inca civilization, if it had been allowed to assimilate the best of Christianity in European civilization?
8. Can you find any justification for the attack by Pizarro?
9. How did the treatment of the natives compare with that by the settlers in North America?
10. Can you think of any cases in history of decline comparable with that which the South American Indians suffered at the hands of the Spaniards?
11.* What is the proper attitude for the advanced races to take in dealing with those that are backward?
12.* What is the debt of the white man to the Indian?
13. State what you consider the debt which the present white inhabitants of South America owe to the Indian.
14. Does their unwillingness to discharge this obligation involve us in any way?
15.* In what ways are we better able to undertake this work than the Roman Catholics of South America?
16. If you were an enlightened Indian in South America, to whom would you look for the evangelization of your people?

17. Would you be glad to have the Protestants of North America turn over the responsibility to South American Roman Catholics?
18.* In view of all the circumstances, locate the responsibility for the evangelization of the Indians of South America.

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MAKING OF THE REPUBLICS

From the earliest times to the beginning of the nineteenth century, Spain had only exploited her colonies; her rulers knew nothing of them, except that those who did not die there came home rich after some years of government clerkship. Misrule and revolt were as familiar in the New Spain as they were in the Old—and then the separation came.

—Albert Hale

Great Britain bequeathed to her North American colonies, liberty of conscience and action; education of the people, pure Christian family life, morality, woman elevated and respected; a deep-rooted religious sense and a strong conviction of individual responsibility; happiness and prosperity.

The heritage which Spain and Portugal left their South American colonies under papal rule, was priestly tyranny and corruption, ignorance of the masses and illegitimacy; defective morality, superstition, bigotry or open unbelief; external forms of religion degenerated into downright idolatry; chronic revolutions and bankruptcy.

—Brazilian Journal

Nevertheless the Spanish occupation brought many incontestable benefits to South America. To say nothing of the civilized system of jurisprudence, the letters and the religion which have made the peoples of the continent members of the great western European family, the introduction of new and valuable animals, grains, and fruits raised the level of average well-being among the surviving inhabitants. Horses, asses, cattle, sheep, goats, pigs, chickens, pigeons, wheat, barley, oats, rice, olives, grapes, oranges, sugar-cane, apples, peaches and related fruits, and even the banana and the cocoa palm were introduced by the Spaniards.

—Thomas C. Dawson

III

MAKING OF THE REPUBLICS

Proposed Line of Demarcation

WHEN American discovery had just begun, Pope Alexander VI, a Spaniard by birth, decided that the new lands, discovered or to be discovered, should be divided between the monarchs of Spain and Portugal, and directed that a meridian to be known as "the line of demarcation" should be drawn one hundred leagues west of the Azores, and that all heathen lands to the east of that line should belong to Portugal and that all to the west of the line should belong to Spain. This papal bull was issued on the 3rd of May, 1493.

Discovery of the Continent

At this time South America had not been discovered, for it was not until his third voyage in 1498, that, on the 31st of July, Columbus discovered the island of Trinidad, saw the mainland near the mouth of the Orinoco, and skirted the northern coast in a westerly direction.

Line of Demarcation Changed

The possibility of a disadvantage in the location of the imaginary line, however, led

Portugal to desire another arrangement. The result of this was a convention between Spain

and Portugal, called the Convention of Tordesillas, which was held in 1494, in which the line of demarcation was shifted to three hundred and seventy leagues west of the Cape Verde islands.

Results of New Partition

This proved a great gain for Portugal, as any one may see by a glance at a good map of that section of the world. This papal partition brought the Portuguese into the eastern part of South America, and the Spaniards into the west, north, and south. It was also regarded as determining that the new lands did not belong to Spain or to Portugal but that they were the personal property of the monarch of Spain on the one hand and of the monarch of Portugal on the other.

Military and Ecclesiastical Conquest

Into the eastern part of the continent went Portuguese government, and into all the rest went the Spanish. At first the government was largely military, but side by side with the military was the ecclesiastical. On the heels of the military conquest came the ecclesiastical conquest, and after a while the priest was more powerful than the soldier, and the Roman hierarchy overshadowed both soldier and civilian.

Crown Lands—Forms of Government

The new lands were regarded as crown lands, and the monarch governed more or less directly. In Spain the King established the Council of the Indies, which was so called because the Americas were supposed at that time to be parts of India. Subject to the King, this Council had general supervision. Then the King ruled very directly through viceroys and executives of lower rank appointed by himself or through the Council. The viceroy was the representative of the King. Then there were captaincies, and the division into provinces. Forms of government brought from Spain were established. For the municipality there was the *Cabildo*, or local Council, and in great centers was the Audiencia, which was a court of appeal and inspection.

Viceroyal Territories

For a long time there was only one viceroy for Spanish South America. He had his seat in Lima, the capital city of Peru. At a later period other viceroys were appointed, but it was not until 1776 that the viceroyalty at Buenos Aires was created.

Royal and Feudal Despotism

Both Spain and Portugal carried into South America the feudal system and both Indians and others suffered from the crushing despotism

of the lords of the soil. As the years went on the despotism of the King and certain favored classes became more and more severe.

Classes Affected by Harsh Rule

The population was made up of several classes, and all felt the harshness of the yoke excepting a favored few. The African slave bore his burden with less friction than some of the others. The Indian toiled sullenly but suffered keenly. The mixed races with Spanish blood inherited the spirit of independence which belonged to the Spaniard as an individual. Still another class gradually resented the treatment they received. They were the pure-blooded descendants of Spaniards but born in South America. They were called the creoles. Their brethren and cousins born in Spain constituted a privileged class and looked down on the creoles as inferiors, though they knew they were of the same blood, but that fiery blood would yet assert itself in an effort to free itself from the vigorous domination of people of the same race.

Early Efforts at Resistance

Indeed, the spirit of independence manifested itself in armed resistance from very early days. Almost at the beginning of colonial development there were such assertions. The colonists

in Paraguay had practical independence from 1535 to 1560. Early in the eighteenth century the creoles in Potosi raised the cry of "Liberty." In 1730, two thousand of mixed blood arose in upper Peru and by an armed protest secured some rights. In 1765, the creoles of Quito arose in arms against taxes which had been levied upon them. In 1780, the Indians in Peru, under Tupac-Amaru, a descendant of the Incas, arose against their Spanish oppressors but failed in their valiant attempt.

Showed General Discontent

These outbreaks, however, were not of a very definite political character and were not connected movements, but they proved the existence of very general discontent, and the reasons for dissatisfaction with Spanish rule grew with every new generation. The treatment of South America and the South Americans was repressive and naturally provoked resentment. The commercial restrictions particularly were calculated to prevent the development of the colonies.

Direct Commerce Forbidden

Direct commercial communication across the Atlantic from and to Buenos Aires was positively forbidden. As a consequence the people of Buenos Aires could not buy directly from

Spain nor directly export to Spain, much less were they permitted to trade with any other European country. Buenos Aires and every other section south of the region of Panama had to look to Lima for supplies.

Indirect Route Prescribed

Imports from Spain had first to go to the Isthmus of Panama. Landing on the Atlantic side, they were then transported by mules across the Isthmian trail to the Pacific Ocean, where the goods were placed on coasting-vessels that sailed to Callao in Peru. At that point the cargo was disembarked and taken to Lima. Thence it was carried up the mountains, through the Andean passes, along the high plateau, down the sides of the mountains, and across the pampas of Argentina to the city of Buenos Aires. It is easily seen that the great expense of these long and roundabout shipments added immensely to the natural cost of the goods.

Monopolistic Policy

The colonies were forbidden to conduct direct trade between themselves, they were not permitted to buy outside of Spain, and even dealings with the Spanish had to be limited to the purchase of things that came through monopolies that were protected by the Spanish

government. Any possible industry in the colonies that might compete with any product of Spain was prohibited.

Exorbitant Prices—Strangled Industries

The people in the southern and Atlantic colonies of South America, if they purchased imported goods by way of Lima, had to pay five or six hundred per cent. above the original cost of the wares. This of course tended to the impoverishment of the people. At the same time such a system made the exportation of Argentine products quite impossible. Hides, hair, wool, and agricultural products could not stand the cost of such a circuitous and lengthy transport over land and over two oceans. Practically, nothing could pay the exportation but precious metals and valuable medicines, so effort had to be confined to producing gold and silver for export while greatly needed industries were strangled in their birth.

Smuggling

One need not be surprised to learn that under such conditions Buenos Aires became a community of smugglers. English and Dutch ships came cautiously into her waters and landed cargoes of needed goods and in return took pay in hides and in dollars of South American silver bearing a Spanish stamp.

Bonds of Loyalty Loosened

All this was not calculated to develop the spirit of loyalty to the mother country. It strained the relations and helped to break the bond that bound the Spanish colonies to Spain. These commercial restrictions and the limitation of the rights and privileges of the South American people, even those of pure Spanish blood, ultimately brought about the disruption of the relations that had existed between the Spaniard and the South American.

Roman Hierarchy Added to the Oppression

In addition there were other forces at work. The domination of the Roman hierarchy had much to do with the oppression and distress of the people. Then, from the early days, the inquisition had been doing its terrible work and strengthening the foreign power. The restraints developed resentment, the resentment grew into resistance, and resistance became revolution.

Influence of American and French Revolutions

In spite of the isolated position of the southern continent and Spanish prohibitions, ideas of political liberty had percolated through the colonies. The news of the success of the war of the Revolution in the English colonies of North America and the recognized independence of the United States of America gave the first

strong hope of independence to the Spanish colonies in South America. Then came the French Revolution, in 1789, which strengthened this hope.

Growing Spirit of Freedom

Educated creoles who had been in Europe or in the United States communicated with their friends in South America, and there were spread the ideas of liberty, equality, and fraternity, and of self-government among the common people. Antonio Nariño translated into Spanish, printed in secret, and circulated throughout New Granada *The Rights of Man*. As a result he was banished to Africa, but the rights of man were winning their way. The desire for freedom was ready to reveal itself in action. Opportunity, leaders, and organization alone were needed, and the opportunity was at hand.

Napoleon in Spain

In 1808, Napoleon made his power felt in Spain and the divided royal family of that country abdicated in his favor, whereupon Napoleon put his brother Joseph Bonaparte on the throne of Spain. Since the monarchy was the only constitutional link between Spain and America, this act of Napoleon's had far-reaching consequences.

South America's Opportunity

In the South American colonies two feelings were at work. One was the desire for self-government; the other was sympathy with, if not loyalty to, the one whom they believed was the legitimate king of Spain. They were opposed to the old monarch, Charles IV, but friendly to Ferdinand VII, whom the French had made a prisoner. This was South America's opportunity, for while Spanish armies were in South America, Spain could do little or nothing to strengthen them.

First Uprisings Repressed

Soon revolutionary efforts began. In the city of Chuquisaca, in upper Peru, the creoles deposed the constituted authorities and started an independent government in 1809. In July, of 1809, the city of La Paz followed the example set by its sister city and formed a junta composed exclusively of persons of Spanish blood who had been born in South America. Troops, however, were sent from the viceroyalty of Peru and the viceroyalty of La Plata and these uprisings were suppressed.

General Movement Begun in 1810

The next year, 1810, the general revolution really began, and in widely separated places juntas of government were organized, with the assertion that the sovereignty was represented

by the people and that they would govern in the name of the monarch.

Action in Caracas, Buenos Aires, Bogota, and Santiago

Thus, on the 19th of April, 1810, the local council at Caracas arrested the Captain-General and the Audiencia Real, and a provisional junta was formed under the title of the "Junta Established for the Preservation of the Rights of His Majesty, the King Ferdinand VII." On the 25th of May, 1810, in the city of Buenos Aires, a great mass of armed men appeared in the main plaza before the building occupied by the Cabildo, formed a creole junta, and compelled the viceroy to retire. This junta was recognized by the Cabildo and by it was proclaimed to be the supreme authority. All this was done in the name of Ferdinand VII., King of Castile and Leon, but the people did it, and the people took the government into their own hands. On the 20th of July, 1810, the revolution began in Bogota; and, on the 18th of September, 1810, a revolutionary junta was formed in Santiago, Chile.

By a Common Impulse

These practically simultaneous uprisings, in places very remote from each other, are all the more remarkable when it is remembered that

there were no cables, no telegraphs, no modern postal systems, and no means of rapid communication in that vast continent.

All Spanish South America Affected

Before the close of the year the revolution was general throughout Spanish South America. Ostensibly the people in many places acted in the interest of Ferdinand VII. With some this was probably sincere, while with others it may have been a mere pretext to pacify the loyalists, but, whatever the motive was, the real purpose and actual outcome was the independence of the Spanish Americans in South America.

First Liberator

The actual revolution in South America began in the north, and from the north came the first liberator, as the South Americans called him. This remarkable man who first attempted the independence of the northern section of the continent was Francisco Miranda.

Preparation of Miranda

Miranda was born in Caracas, in 1756. He was of a Spanish family which possessed great wealth and was very prominent among the colonial nobility. He was sent to Europe to complete his education. When in Paris he met the Marquis de Lafayette, who had been in the United States of America aiding the Americans

who were fighting for their independence. Miranda, who at that time was about twenty-two years of age, promptly enlisted, and going to America, was given a position on the staff of General George Washington. Inspired by the illustrious example of Washington, Miranda determined to attempt the liberation of his own country. The time, however, was not yet ripe.

Experiences in Europe

Returning to Europe he had many and varied experiences. Personally attractive, he possessed many winning qualities, for he was an educated man with a variety of accomplishments, being not only a soldier, but also a poet, a wit, and a musician. It is no wonder, therefore, that finding his way to St. Petersburg, he became a favorite of Catherine the Great. The French Revolution called forth his sympathies. He offered his services to the Republicans and became a general of division.

Appeal to the United States and Great Britain

As early as 1791 Miranda published a letter to the people of the United States, in which he attacked the colonial system of Spain and declared that the colonies "were free by natural right received from the Creator." He also attempted to secure the moral and material support of Great Britain. Failing to secure the direct

help of the United States and of Great Britain, he then ventured to open the war himself.

Direct Attempt Defeated

In 1803 he went to the United States, and aided by two American citizens, Colonel Smith and Mr. Ogden, he fitted out an expedition of about two hundred volunteers, a number of whom had been his comrades in the American army during the revolution. In 1806 he sailed for South America and landed on the coast of Venezuela. Getting a foothold, he issued a proclamation, but the people did not respond, and he was overcome. Some of his men were shot, some were imprisoned, and his own life was spared only through the intercession of his family and influential friends.

Work in England

Again he returned to England, and in London rendered valuable service to the cause of South American liberty, by establishing a society called the "Gran Reunion Americana." It was a secret society and each member was sworn to promote the transformation of the Spanish colonies of South America into independent governments, and, among the members were Nariño of New Granada[1], Montufar and Rocafuerte of Quito, Alvear of Argen-

[1]Earlier name for Colombia.

tina, and others who later became famous in the liberation of the colonies in South America.

Returns with Bolivar

After his early failures he returned from Europe, this time with Bolivar. Miranda and Bolivar fought side by side and together won some important victories.

Successful Steps in Venezuela

As we have seen, the revolution began in Caracas on the 19th of April, 1810. On the 2nd of March, 1811, the Congress opened its sessions in Caracas, and on the 5th of July, 1811, the Congress declared the Republic of Venezuela free and independent of Spain. The original Declaration of Independence of Venezuela still exists in the handwriting of Francisco Miranda. In it the signers declare that Spain was "always deaf to the cries of justice on our part." On the 21st of December, 1811, the Congress sanctioned a constitution similar to that of the United States of America.

Reverse Due to Earthquake

All this seemed most promising. Miranda was made Dictator, but in that very year (1812) both the Congress and the Republic were destroyed. This was due largely to a terrible earthquake which leveled the city of Caracas to the ground. The clergy, who generally were royalists, took advantage of this catas-

trophe, pointing out that it occurred on Holy Thursday, exactly a year after the Declaration of Independence, and asserting that it was an act of Providence in which God expressed his displeasure and that he had convulsed the land to crush both the rebels and the rebellion. Then, unable to maintain an army in the field, Miranda concluded a peace on the 29th of July, 1812, and surrendered the ruined city, capitulating on condition that he should be deported to the United States.

Miranda's Life ends in Spain

This condition was not honored. He journeyed toward the sea and fell into the hands of an opposition faction of the revolutionists. By them he was subjected to a sort of trial and delivered to the Spaniards and even Bolivar voted for his death as a traitor, and Monteverde, the Spanish commander, gave Bolivar a passport "in recompense for his services to the king in the imprisonment of Miranda." By the Spaniards Miranda was sent to Spain where he was imprisoned, and at last, in 1816, he died in the dungeons of the Inquisition of Cadiz, Spain, and, as one has said, he was "buried in the mud banks, over which the waters of the Mediterranean ebb and flow in front of the

city." Thus perished the man who was the soul of the initial period of the great South American Revolution.

Bolivar Becomes Leader

Miranda died, but the spirit of revolution still survived. Another and a much younger man was to come to the front as the great northern liberator. This was Simon Bolivar, who had been a member of Miranda's society in London and had been associated with Miranda in the rising of 1810 in Venezuela. Like Miranda, Bolivar was born in Venezuela and in the same city of Caracas.

A Young Man

Bolivar was born in 1783, so that he was about twenty-seven years younger than Miranda, and himself only about twenty-seven years old when he helped with others to start the revolution at Caracas in 1810.

Early Life and Training

Left an orphan at three years of age, he fell heir to some of the largest estates in his native country. At home, under the care of a tutor, he obtained the elements of a liberal education, but at the age of sixteen he was sent to Europe to pursue his studies. During his residence abroad he traveled extensively in England, France, and Italy, and while in Paris witnessed some of the closing scenes of the French Revolu-

tion. In 1809 he went back to Venezuela by way of the United States, where he had an opportunity to study the workings of a free government, and as a result he determined to make his own country free. Back again in London he came in contact with Miranda and joined his secret society. In that South American Reunion he learned both the principles and plans of revolution, and when he returned to his native country that year it was to work and fight along with Miranda for the independence of Venezuela and of all South America.

First Fields of Service

So Bolivar was at the outbreak in 1810, and from the revolutionary junta received a colonel's commission. When the independent government collapsed in 1812, he fled to the island of Curaçao, but, hearing of revolutionary movements in New Granada, he went to that country and, receiving a commission from the independent government of Cartagena, he at once vigorously attacked the Spanish. In the meantime the revolution had been progressing in the south, the revolution in Buenos Aires having begun almost at the same time as that in Caracas.

San Martin Appears

In the early period of war in Argentina, General Manuel Belgrano proved to be a most

valuable leader of the patriots, and in 1812 he won a most memorable victory over the Spaniards near Tucuman and by it saved the Argentine revolution. At this juncture there came to the front the most remarkable soldier of the South. His name was José San Martin.

Soldierly Education

San Martin, as he is commonly called, was born in 1778, in Argentina. His mother was a creole and his father a Spanish military officer. When he was eight years of age, the father took the whole family to Spain. In that country José received his education, his professional education being conducted in the best military schools that Spain possessed. At an early age he entered the Spanish army and served in the many wars in which Spain was engaged after the Revolution in France, and so distinguished himself that he rose to the rank of lieutenant-colonel.

Becomes a Liberator

In the meantime he had accepted liberal ideas and had become a member of Miranda's secret society and was pledged to the work of transforming Spain's South American colonies into independent governments. The very next year after his promotion to the position of lieutenant-colonel in the army of Spain, San

Martin resigned his commission that he might return to his native land and aid in her effort to secure independence. There had been many fluctuations in the struggle between the patriots and the Spaniards in the different parts of Spanish South America. When San Martin landed at Buenos Aires in March, 1812, it seemed not improbable that the Revolution of 1810 would utterly fail.

Crisis in the Movement for Independence

As one historian puts it: "Bolivia and Uruguay were lost; the reaction was gaining ground in Venezuela; Chile was menaced by an army from Lima and shortly fell back into Spanish hands; Peru was steady for the old system. Only in Argentina and New Granada were the fires of insurrection still burning, and between them intervened Peru, the stronghold of Spanish power in South America—a citadel impregnable behind mountains, deserts, and the ocean."

A Force Carefully Prepared

As a matter of fact the Republic of Venezuela was destroyed in July of that very year. It was a dark outlook, but the man to save the day had come. He was now thirty-four years of age, an experienced soldier and an efficient officer. Eight days after his arrival

San Martin was confirmed in his rank as lieutenant-colonel. He quickly took in the situation and proceeded to organize and drill some good regiments in Buenos Aires. He saw the importance of quality and thorough preparation. He selected only youth of the finest physical and the best moral character. These he drilled and trained and subjected to the severest discipline, steadily eliminating those who did not measure up to his high and rigid standard.

Many Commanders a Result

Out of this severe system and out of this select corps came generals and other officers for the armies and battles that followed, his famous regiment of mounted grenadiers producing nineteen generals and more than two hundred officers of lower rank. In 1814 San Martin was given the chief command of the army of the north which was intended to act in upper Peru and against the viceroy of Lima.

Peru the Center of Spanish Power

San Martin perceived the importance of destroying the Spanish power in Peru if South America was to be free, but he saw the many difficulties in the way of reaching Lima through the mountains and high altitudes of upper Peru. If he could cross the Andes and defeat the Spanish forces in Chile, then he might enter

Monument to San Martin, Buenos Aires

Peru by the sea. He decided upon this course of action and asked for and received the appointment as governor of the Province of Cuyo, which was in the extreme west of Argentina and right under the shadow of the Andes Mountains.

Argentine Independdence Established

Making Mendoza his headquarters, he gathered, drilled, and supplied an army of invasion which was to be an army of liberation. The revolution of Buenos Aires, or The United Provinces of the Rio de la Plata, continued without a break from the 25th of May, 1810. While practically independent of Spain, nevertheless it was not until the 9th of July, 1816, at Tucuman, that the provinces formally declared their independence, and hence, so to speak, Argentina celebrates two independence days.

San Martin's First Victories

Three days before this formal declaration of independence, the revolution in Venezuela failed and Bolivar had fled from his country. Argentina and the United Provinces of the Plata stood alone, and Argentina was to be the leader in the liberation of South America. San Martin was now ready to move. In January, 1817, he began his advance and, dividing his

forces, crossed the Cordilleras. Outmaneuvering and defeating the Spaniards, he united his forces and, in February, 1817, won the important battle of Chacabuco. In April, 1818, he gained a decisive victory at Maipo, to the south of Santiago.

Bolivar's Advance in the North

In the northern part of the continent Bolivar had gotten a foothold again and was pushing forward. In 1819 he undertook the capture of the capital of New Granada. Scaling the Andes he descended to the vicinity of Bogota, and in August of that year won a great victory over the Spanish army at Boyaca. After this battle Bolivar united Venezuela and New Granada into one republic which he called Colombia.

Invasion of Peru

With the Spanish power broken in Chile, it was now possible for San Martin to attempt an entrance into Peru. A fleet under Lord Cochrane, an Englishman, was fitted out and, in August, 1820, San Martin with his Argentine and Chilean troops sailed from Valparaiso. In less than a month his army had landed at Pisco, Peru.

Peruvian Independence Proclaimed

Sending General Arenales with an army to make a circuit through the eastern highlands, San Martin reembarked and landed with his

army north of Callao where he could command the city of Lima, and, later, Arenales rejoined him. On the 6th of July, 1821, General José de La Serna, the viceroy, fled from Lima, and, three days later, a division of San Martin's army entered the city. The citizens soon decided in favor of independence, and, on the 28th of July, 1821, the independence of Peru was publicly proclaimed.

Guayaquil Strikes for Liberty

Just about one month prior to this, Bolivar gained his crowning victory on the plain of Carabobo. In the meantime, in 1820, the people of Guayaquil sought their liberty and formed the state of Guayaquil. Bolivar sent his ablest general, Sucre, to aid them, and he reached Guayaquil in the month of May, 1821.

Union of Forces

The time had arrived when the patriots of the north under Bolivar and the patriots of the south under San Martin could help each other and, joining forces, could complete the independence of Spanish South America.

Sucre Reenforced and Victorious

Sucre needed aid and San Martin sent him a portion of his army, and Sucre, aided by the reenforcements sent by San Martin, won a great victory in May, 1822, on the heights overlooking the city of Quito.

Meeting of Bolivar and San Martin

Bolivar had marched from southern Colombia and reached the frontiers of Quito in March, 1822. San Martin sailed to Ecuador to meet him. In Guayaquil on the 25th of July, 1822, the victor of the north and the victor of the south met for the first time. The conversations between the two liberators were in private but their import was serious. The two men had two policies. San Martin believed in the independence and self-government of each country, while Bolivar wanted to combine all the countries under one government, and it was evident that he wished to be the head. It was equally plain that Bolivar would not willingly endure a superior or an equal in military operations, but it was necessary to unite the northern and southern armies in order to utterly crush the Spanish power in upper Peru.

San Martin's Self-exile

To avoid a personal clash and to give unity and success to the final campaign, San Martin determined to obliterate himself. Quickly returning to Lima, he went before the first constituent Congress of Peru, which convened in September, 1822, and yielded his authority. The Congress voted him the title, "Founder of

the Liberty of Peru," and he, without announcement, sailed that night from the harbor of Callao. A little later he sailed from Buenos Aires for Europe. Self-exiled he lived in poverty.

Closing Movement

The work of liberation was almost over, but strong Spanish armies remained in the highlands of upper Peru. Bolivar was near and San Martin had left his veteran Argentines and Chileans with their experienced officers to aid the Peruvian patriots. There was hard fighting in southern Peru, and the royalist, Canterac, with an army of 9,000 men, taking advantage of the withdrawal of the republic's troops, rushed down from the mountains and captured the city of Lima. Bolivar sent General Sucre with 3,000 men, and he occupied Callao.

Last Sweeping Victories

On the 6th of August, 1823, Bolivar's forces met the royalists under Canterac on the plain of Junin. Not a shot was fired, but there was a battle of saber and lance, and the royalists were driven from the field. Then followed the battle of Ayacucho, fought on the 9th of December, 1824, where General Sucre won a great victory over La Serna, the viceroy, and Canterac, and ended the war,

and all the Spanish colonies in South America had gained their independence.

Spanish Republics Created

The most notable result of the war for independence was the creation of a series of new republics out of the Spanish colonies. Bolivar's idea of one government for all South America was not realized, but San Martin's theory of self-government prevailed.

Adjustments of Territory

The boundaries of the republics were already fairly well defined by the old divisions of the Spanish colonial days. Some modifications, however, were made. Bolivar combined Venezuela, New Granada, and Ecuador into the Republic of Colombia, which fell apart before his death, in 1830, but New Granada perpetuated the name Colombia. Peru retained its old boundary lines, but Bolivar, taking upper Peru as a separate republic, named it Bolivia after himself. The old viceroyalty of Buenos Aires, or the Rio de la Plata, passed from the United Provinces to the three republics, Argentina, Paraguay, and Uruguay. For a time Uruguay was associated with Argentina, but its river separation made it the Banda Oriental or eastern bank of the river, and after varied experiences it became the independent Republic of Uruguay.

Chile continued as the old Chile, but was now a self-governing nation. In later days Chile extended her grasp northward by taking territory from Peru and Bolivia. Patagonia was partitioned between Argentina and Chile, and the name Patagonia disappeared from the map.

Chilean Boundaries

In 1840, Panama revolted from Colombia and maintained its independence until 1842. Still later the Province of Panama withdrew again from Colombia and proclaimed a Republic on the 3rd of November, 1903. So to-day there are ten Spanish-speaking republics in South America.

Panama the Tenth Spanish Republic

In Portuguese South America the development has been of a somewhat different character, and, though the outcome has been similar, the process has not been so violent. Brazil, in the early days suffered from the acts of the government of Portugal very much as the Spanish colonies did from Spain. The country was exploited for the benefit of the king and the few he favored. Commercial monopolies granted by the crown limited trade and restricted industrial development. Traffic was forbidden between the northern and the southern provinces.

Early Portuguese Conditions

Portuguese Royal Family in Brazil

In 1807, the French occupied Portugal and the royal family fled to Brazil. Once there, John VI introduced a more liberal commercial policy, and the colony was raised to coordinate rank with the mother country. In 1821, King John VI returned to Lisbon, leaving his second son, Dom Pedro, as regent.

Separation from Portugal

Then began a movement on the part of the Brazilians for separation from Portugal, and this was favored more or less openly by the prince regent, whereupon King John sent him peremptory orders to return to Portugal, but the regent refused.

Empire and Republic

In 1822 the independence of Brazil was declared and the regent, Dom Pedro I, was proclaimed Emperor of Brazil. The emperor, in various ways, became so unpopular that he found it advisable to abdicate in favor of his son, who at that time was a child six years of age. His legal majority was declared in 1841, and that year he was crowned emperor under the title of Dom Pedro II. The emperor was an intelligent man, a lover of learning, and a humane ruler, but republican ideas became so strong that on the 15th of

November, 1889, a Republic was declared and the royal family was exiled.

Liberation Movement Completed

So all South America was free from foreign domination, with the exception of British, French, and Dutch Guiana, and excepting the Guianas, each country was a republic with a written constitution modeled on the Constitution of the United States of America.

Republican Principles of Government Established

Since the introduction of republican forms of government in South America, there has been a marked development along all lines, particularly those of a political, social, and religious character. There is a stronger love for democratic institutions and republican principles in government even than was shown during the exciting times of the great revolution; for at that time, because of the uncertainties then existing among the people, some of the strongest leaders against the Spanish despotism were bold to suggest the introduction of a monarchical form of government.

Benefits of Contact with Other Peoples

The very attempt at self-government, though not always of the highest order, is gradually training the people and securing greater stability. Increased contact with other parts of the

world, through commerce, travel, and literature, is also aiding greatly in the mental, social, and political development of the people of the various countries of South America. The influx of immigrants from lands where they were familiar with free and enlightened governments has contributed to the betterment of South America politically, socially, and in every other way.

Educational and Social Improvement

The increased intelligence which has come through multiplied schools and improved school systems is showing its influence in all directions. Freedom of thought, speech, and action steadily grows; and this, tending to increased freedom under law, gives liberty and sound government an assurance of permanence. Social changes are taking place in the betterment of the masses of the people through better ideas of existence, better sanitation, and better control of physical disorders, and particularly, of febrile diseases, all of which tend to greater comfort among the people, and, with other things, are promotive of physical content.

Modifying Effect of Protestantism

In addition there are religious factors that exert a great influence. On the one hand is the Roman ecclesiasticism, which, believing in

the temporal power of the Church, naturally desires to control politics. But on the other hand there is the spirit and fact of Protestantism, which, while it does not seek political control, nevertheless checks or modifies the Roman power, not by material nor political methods, but by putting into the minds of the people better and more liberal thought.

Recent Rapid Development

When the South American countries are compared with what they were before they became republics, it must be conceded that in recent years there has been a great improvement and that development has been relatively rapid.

Sympathy of United States and "Monroe Doctrine"

But there is much yet to be desired. Inherited conditions continue to exist and retard the progress of the South American republics. Their struggles call for sympathy and their condition calls for help. The British colonies in North America started the war of the Revolution against Great Britain with infinitely less provocation than had the people in Spanish South America. The South Americans suffered more severely and longer than the British colonies that became the United States of America. The United States showed sym-

pathy and was the first nation to recognize the independence of these southern republics and in the early part of the nineteenth century promulgated the "Monroe Doctrine" in defense of the young republics of South America.

Need of Deliverance from Other Bonds

The yoke of Spain was thrown off, but these republics in all their subsequent years have been weighted down by the inheritance of evil from the earlier centuries and held down by the repressing and retarding influences of a medieval ecclesiasticism. After such heroic struggles as they have made they deserve the best fruits of political liberty, but they never can enjoy these fruits until they are freed from the remaining bonds that have held and hurt so long.

Moral and Spiritual Emancipation

Political independence is not enough. Something more is needed than self-government and the citizen's ballot. There must be something moral and spiritual. Back of national life is individual life, for the nation is made up of individuals, and what the individuals are the nation is. Back of morality is religion, and religion determines moral conduct. Ultimately, error in religion is mainly the cause of all other errors and of their resulting evils.

Among leaders in South American independence have been men of high ideals, but leaders and people need the force of the loftiest moral and religious thought. They must have help, but especially religious help. Nothing will aid South America like the pure and simple religion of Jesus. It makes for freedom; for where the spirit of Christ is there is liberty. The spirit of Christ recognizes the rights of men, and so tends to political improvement and the general uplift and comfort of the people. True political liberty must have associated with it spiritual liberty. Only that can make the most out of free government in the state. That is what the South American republics need, and we should send them the true religion of Christ.

Call for Religion of Christ

QUESTIONS ON CHAPTER III

AIM: TO APPRECIATE THE SOUTH AMERICAN STRUGGLE FOR INDEPENDENCE AND PROGRESS

1. What was the relative power of England and Spain at the time of the Reformation?
2. What has been the relative growth of the two nations in power and enlightenment since?
3.* Trace the effect of this on the colonies founded by England and Spain respectively.
4. What would you expect from colonies founded under the care of Philip II of Spain?
5. What was the attitude of the Spanish government toward the early colonist?

6. Compare the influences received by North America from England, and by South America from Spain during the 17th and 18th centuries.
7. From what sources did the South Americans derive their principal ideals of independence?
8. In which continent had the colonists the greater provocation to revolt?
9. Which colonists made the greater sacrifices for independence?
10. In what way is South America indebted to Napoleon for political independence?
11. Which of the South American leaders do you think most resembles George Washington? Give reasons for your opinion.
12.* State some of the advantages which the English colonists had over the Spanish as to personal preparation for self-government.
13. Which continent has been in contact with the more progressive part of Europe during the last century?
14. Which continent has attracted the better quality of immigration?
15.* What advantages has an English-speaking over a Spanish-speaking nation?
16. What relative results would you expect to-day from the previous advantages enjoyed by the North American and South American Republics?
17.* To what extent do you think that Protestantism has been responsible for the progress of North America as compared with that of South America?
18.* What political benefits would result from the introduction of Protestantism into South America?

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SOCIAL AND POLITICAL LIFE

The percentage of school attendance based on the population is as follows: Argentina 10, Uruguay 7, Chile 3.70, Paraguay, 3.50, Peru 2.36, Brazil 2, Bolivia 2. The percentage of illiteracy in Brazil is 84, and in Argentina, including the splendid modern city of Buenos Aires, it is 50.

Argentina has a symmetrically developed system of education. This is modeled on that of the United States, and was introduced by Sarmiento, who was the President of the Republic from 1868 to 1874. Education is under the control of the state, which maintains primary and secondary schools, normal schools, and provincial and national universities, with faculties of law, medicine, and engineering, as well as a college of agriculture and a military and naval school.

—Marrion Wilcox

Knowing of the corrupt lives of the priests, it is hardly necessary to say that the most unspeakable corruption is prevalent everywhere in all classes of society, and in the low lands, "the hot country," where it is practically all out-door life, with windows and doors and yards always wide open, there is no attempt to conceal immorality. Right in line with this is the universal desecration of the Sabbath, the one day of every week given over to social life; balls, dinners, bull and cock fights, debauchery in its lowest forms, the drawing of the lottery weekly, political and carnival parades, and other desecrations.

—Walter Scott Lee

But the hopeful and cheering thing to remember is that all the republics, with two or three exceptions, are fronting in the right direction. Their faces are toward the sunrise and not the sunset. They are leaving anarchy, petty squabbling, and misrule, behind, and are advancing toward a stable, responsible government, based more and more upon the will of the people.

True republicanism is growing stronger with every decade, except in the northern countries of Venezuela and Colombia, and possibly Ecuador. Monarchy has absolutely no chance of imposing its chains on South America again.

—Francis E. Clark

IV

SOCIAL AND POLITICAL LIFE

Broad Idea of "Social Life"

THE expression "social life" is exceedingly comprehensive. It touches the development of the individual, it is closely related to the family with its subdivisions and modes of activity, it forms also a leading factor in the general life of the local community, and it extends into the broader organism of the municipality and even of the nation.

Worthy of Study

The present social life in South America is, for practical and philosophical reasons, worthy of careful study, because the social life is apt to reveal the real nature of a people as it reflects their moral, intellectual, and religious ideas. It is the outer expression of the inner thought and conviction, or, it may be, lack of conviction.

Primitive Features

In primitive times South America had the social life of the savage aborigines and that of

the more cultured aboriginal peoples, such as the Incas in Peru and the Chibchas in southern Colombia. Then, between the extremes, were gradations, relatively similar to those found among different classes in other lands.

Heartless European Immoralities Introduced

Then came the Spanish and Portuguese adventurers, who not only broke down the political independence of the various aboriginal peoples, but also broke down their social customs and standards, interfered with their family life and introduced bold and heartless European immoralities. Notwithstanding the multitude of material crosses and the myriads of *sacerdotes* or priests, there came in a license and looseness that meant a lowering of the moral and social life of the primitive people.

Later Modifications

In the course of the centuries there has been some modification of the early conditions. Military lawlessness gradually gave way to more settled conditions, the gross immoralities and other excesses became more restrained and less offensive in their openness, though the evil taint was not totally eradicated.

Present Conditions and Type

Conditions that exist in the present time must now occupy our attention, and, first, the individual may be considered. What may be

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INTERIOR OF A WEALTHY GENTLEMAN'S HOUSE, GUAYAQUIL

said by way of criticism or otherwise must not be understood as including everybody in South America, but as referring to individuals and classes in a general way, and, so, when we speak of conditions, we are not to be understood as speaking of universal but of general conditions. The typical South American is certainly as hard to picture as the typical American, Canadian, Englishman, German, Frenchman, or Russian. Really it is harder to draw the picture of the average South American because he is more of a composite man. Yet while individuals show marked difference, there should be and probably is a type. At least one is developing.

Polished Manners

The common representation of the South American is that he is a polished gentleman, with elegant manners and a most marked politeness in speech. All this is true of many individuals to be met with almost everywhere, but it would be far from accurate to regard this as universal.

Courtly or Castilian Bearing

Dignity of bearing is of course found among the old and cultured families. The old Spanish grandee and the Portuguese of high rank is sure to have the manners of the courtier, and this manner has been stamped on many with

whom they have come in contact. The Castilian manner, however, belongs chiefly to the educated or cultured, and in a much less degree to those who have imitated their example or acquired a polish from the contact of frequent association.

Class Differences in Manners

In South America class distinctions and class differences in manners must be noticed and conceded. If one takes the Castilian grandee as the type he expects to meet at every turn in South America, he will have many surprises and sometimes be wofully disappointed. Cultured people everywhere are expected to have good manners, but all are not cultured.

Many Racial Strains

Furthermore, the Castilian type does not cover all the people in South America. Indeed, the Castilian is in a small minority, and even the average Spaniard represents only a minority of the population. The overwhelming Indian stock of the early days has not entirely lost its proportion, and representatives of many races have found their way to the southern continent and their blood has been mingling in the common blend. In consequence, South America is neither Spanish nor Portuguese, though their blood flows with some degree of force.

On or Off Dress-parade

Then it is one thing whether you meet the individual when on his good behavior—on dress-parade, so to speak—or when he is not compelled to observe the etiquette of some social function. Thus the man who, at some public function, might most graciously bow and insist on your taking precedence, might, in the scramble for a seat in a street-car, elbow a lady to one side, tumultuously rush for a place, and leave the lady out on the sidewalk, if she is not pushed into the gutter, without a chance to ride on a car where the number of passengers is limited by the law.

Love of Pleasure and Display

The typical South American is a lover of pleasure and fond of display and, if he has the means, is lavish in expenditure. Among the rich there is a fondness for dress, for horses and carriages, for the opera and theater, and for sports generally. The same spirit is widely spread throughout all classes, but there are cruel contrasts between wealth and poverty and the pleasures of the rich and the poor.

Relatively Low Range of Morality

Individual morality is much lower on the average than that which prevails in the United States, Canada, or Great Britain. As to general and particular morals, the standard

is far below the highest and below the standard one expects in all Christian countries. As to veracity, the people on the average are less truthful. A promise is deemed a light thing that may be broken or kept according to the whim of its maker. As business rests on general reliability and depends largely on the degree of faith that can be put in the word of the dealer or customer, in statement or promise, this lack of veracity must tend to business dishonesty and injuriously affect society in general.

Lack of Conscience

Back of the conduct and the characteristics of the people generally is a lack of conscience, or of conscientiousness. They too generally fail to put conscience in what they think and do. This generally defective conscience shows itself very often in a characteristic deceitfulness in dealings with each other, and accompanying the deceitfulness is a suspicious secretness, which leads one to infer that they distrust each other.

Intemperance

Intemperance pervades all classes of society, and a great variety of intoxicating beverages are used. The Indians and the mixed races use a drink called *chicha* and chew coca leaves.

The latter destroys the sense of taste and, when much used, vitiates the entire man. Among the people of the European stock, as well as others, the strongest intoxicants are extensively used, and Argentina is reported to rank as the third nation in the world in the use of absinthe. In South American towns and cities the drinking saloon seems to be at almost every corner and in the center of every block.

Use of Wine no Barrier

It is sometimes said that there is little if any intemperance in wine-producing countries, but that is not true in South America, for wine is produced and drunkenness is very prevalent. Further, the people do not limit themselves to the weaker wines but, in addition, use the most powerful intoxicants.

Sexual Impurity

The relations between the sexes are not regarded and protected as is the case in the United States or Canada, and sexual purity is not so generally maintained. In the upper ranks woman is treated with great courtesy in social life, and there is a certain degree of respect for appearances, so as to avoid violating the external proprieties and shocking public sensibilities. Nevertheless, that the grossest forms of immorality abound is a matter of com-

mon repute and often there is little care to disguise the vileness.

Indecent Language and Action

Men and women, not only of the lowest classes, but also of higher classes, use vile language in conversation and even in the home circle. Even on the most public and frequented streets in great cities that boast of their advancement there is outrageous vulgarity and brazen indecency. Young men, well-dressed and even educated, stand at the corners and block the sidewalks of the most fashionable streets so that ladies can scarcely push their way through, and, when they attempt to pass through, they are immodestly jostled and insulted by vile and vicious remarks. In less frequented streets the indecencies are unmentionable, so that it is not safe for a young girl or a grown woman to go out without a male escort, especially at night. Even in the daytime no schoolgirl or young woman of the better class goes out alone.

Prevalence of the "Social Evil"

Such things suggest a vast amount of secret vice. Indecency in language and in action on the public street is pretty conclusive proof of gross sin in private and very positive proof of an exceedingly low standard as to social

purity. That what is commonly called the "social evil" exists in most aggravated forms goes without saying. As one who is well-informed as to South American life has said: "Prostitution is glaring and wide-spread, especially in towns and cities."

Tendency to Low Home Life

That there are good homes and pure families is admitted. Human nature, with the natural affections, could hardly get so bad as that there would be none. Doubtless there are many such, but the low standard of morality must and does result in a low home life which is almost typical.

Concubinage

The Rev. Hubert W. Brown declares: "While husbands love their wives and provide for them, it is commonly reported, and seldom or never denied, that one or more mistresses may be added, if only they are kept decently out of sight. Not actions, but appearances, are the test. To concubinage of this kind all eyes are discreetly closed, save for an occasional reprimand in the newspapers."[1]

The Home Wanting in Comfort and Discipline

As to the matter of comfort, the South American home is immeasurably inferior to the average home in the United States or Canada.

[1] *Latin America*, 266.

The home lacks a wholesome happiness such as is generally found in these countries. The disregard of the simplest laws of sanitation invites disease and death. Altogether, for the men, out of doors is more inviting than indoors. There is little literature in the home and the little that is generally read is usually very bad. Unfortunately the large majority of the people cannot read or enjoy good literature if they had it. To all these things must be added the vulgar language of many parents and the proverbial disobedience of children. The effect of all this upon the children, the parents, and the community may easily be imagined. Fortunately this picture does not represent all the families in the land, but there is little of genuine home life as it is understood by the Americans, the English, and the Germans.

Loose Marriage Customs

Then it is quite common for unmarried couples to live together as though they were married. Thus one, writing about Colombia, has said: "The marriage laws and the state of morals induced by the nearly universal disregard of the same are the greatest hindrance to the evangelization of Colombia. There can be no really binding marriage covenant except

it be celebrated by a priest of Rome, who usually demands a fee beyond the power of the masses to pay. Even civil contracts are made null and void on certain easy conditions. As a consequence, polygamy, without the sanction of even Moslem law, is more common than in Moslem lands."[1]

Illegitimacy

Illegitimacy of birth, which is so common, further reveals the wide-spread immorality of South American countries. The percentage of illegitimate births is exceedingly high, sometimes thirty or fifty, or a greater per cent. In Ecuador it is seventy-five per cent. In Venezuela more than one half the children are illegitimate.

Abandoned Babes

The Rev. H. C. Tucker, of Rio de Janeiro, writing in 1900, says of Brazil: "The official statistics show that in the year 1890, there were living 2,603,489 persons, or more than one-sixth of the entire population of the country, who were born out of wedlock. Certain Catholic hospitals have an opening in the wall next the street with a wheel arrangement where, under the cover of night, these illegitimate and abandoned babes may be deposited, and thus

[1] *Historical Sketch of Presbyterian Missions,* 267, 268.

be taken in and cared for. The census referred to shows that 12,265 then living had been deposited in these wheels and so brought up."[1]

Our Best Social Ideals Needed

In these matters the United States of America is not perfect, but in the United States the moral standard is infinitely higher and the average moral and social conditions are immeasurably superior to the average in South American countries, and such is the case in Protestant countries everywhere. The contrast is easily seen. The question is not, Can the evil in South America be paralleled in North America? but, Is South America in need of our best social ideals? Protestant missions will take her only these.

Why Different

Why, then, is this great difference in the moral and social life?

Base Character of First Comers

First, the impress left by the general character of the early European adventurers who came to South America from Spain and Portugal. Generally speaking, they were unprincipled, coarse, brutal, bloodthirsty, and sensual. Many of them were criminals. They left their stamp on the continent and the people have received this inheritance.

[1] *Protestant Missions in South America*, 69.

Second, the influence of the less cultured Indians and the various race blends. **Low Racial Influences**

Third, the influence of the Roman ecclesiasticism, which has utterly misrepresented the pure religion of Jesus, and, therefore, perverted the thoughts of the people. With their frauds of miracle-working images of the Virgin and their religion of compromise with paganism, the teachers of Romanism have made the people of South America like it in spirit and in social life. **Roman Ecclesiasticism**

Fourth, the influence of the inquisition, which made the people secretive and deceitful. When every man distrusted his neighbor and was fearful lest the man he was talking to would denounce him to the inquisitors so that, for some trivial expression, he might be burned as a heretic, it was natural that his distrust would make him extremely cautious, and that the excess of caution would lead him to dissemble. His child would catch the same spirit, and this, repeated through generations and centuries, would fix in the people distrust and deceit, and suspicion and lack of candor would become characteristic of the race. **Effect of the Inquisition**

Fifth, the lack of proper education, a lack that has continued through centuries. Even **Lack of Education**

with all that has been done in the last forty years, the percentage of illiteracy is still very great. In Peru only about twenty per cent. of the children of school age go to the primary schools. In Brazil, eighty-four per cent. of the entire population are illiterate, and even in Argentina, which leads all the other countries in education, only about forty-five per cent. of the children of school age are to be found in the schools of the land. This ignorance accounts for many of the evil conditions in South America.

Priestly Immorality

Sixth, the influence of the general character or reputation of many in the priesthood has much to do in accounting for the low morals and general lack of conscience among the masses of South America. That there are and have been good priests need not be disputed, but that the general impression in South America is not favorable to them as a class is well known. Shocking stories have been told of the immoral lives of many of the priests. Of course it may be retorted that there might be moral lapses on the part of individual ecclesiastics in any Church. But such instances are very exceptional, and are not tolerated in reputable Protestant Churches.

Depravities but Slightly Condemned

On the other hand, in South America it is a matter of common report that immoralities are exceedingly common among the priests, and, though the facts are said to be well known, it is asserted that too frequently nothing is done to unfrock the guilty man, but, on the contrary, such men seem to retain the respect and protection of the ecclesiastical authorities.

Persistent Allegations

We do not declare that these allegations are true, but merely note that such affirmations are made in many places and have been common and persistent for many years. That these things can be so long a matter of common repute certainly raises serious questions.

Castello's Words

Señor F. de Castello, an agent of the British and Foreign Bible Society, writes of South America as under "the control of a most profligate priesthood, whose main business seems to be that shameful traffic in souls for which they have attained world-wide notoriety, and by which the gospel of Christ has become a by-word."

Tucker's Declaration

The Rev. H. C. Tucker, of Rio de Janeiro, also declares that, "the priests have been so unfaithful to their vows of celibacy and so im-

moral, and the men generally so profligate, as to fill society with infidelity and suspicion."[1]

Wide-spread Credence Given Reports

Such things are heard throughout South America, and they are believed by men who were raised in the Roman Church and who still are counted by it, and also by many who still are attached to that body.

Papal Charges

It is reported and said to be a matter of record that even popes have been shocked by most reliable testimony from Roman Catholic sources concerning the general priesthood of that Church in South America. Pope Leo, in his encyclical letter of 1897 to the Roman Catholic clergy of Chile, said: "In every diocese ecclesiastics break all bounds and deliver themselves up to manifold forms of sensuality, and no voice is lifted up imperiously to summon pastors to their duties. The clerical press casts aside all sense of decency and loyalty in its attacks on those who differ, and lacks controlling authority to bring it to its proper use. There is assassination and calumny, the civil laws are defied, bread is denied the enemies of the Church, and there is no one to interpose. . .).

"It is sad to reflect that prelates, priests

[1] *Protestant Missions in South America*, 69.

and other clergy are never found doing service among the poor; they are never in the hospital or lazar house; never in the orphan asylum or hospice, in the dwellings of the afflicted or distressed, or engaged in works of beneficence, aiding primary instruction, or found in refuges or prisons. . . . . As a rule they are ever absent where human misery exists, unless paid as chaplains or a fee is given. On the other hand, you (the clergy) are always to be found in the houses of the rich, or wherever gluttony may be indulged in, wherever the choicest wines may be freely obtained." How could a land be truly Christianized by a priesthood of that character? The example of an indolent, mercenary, and corrupt priesthood is utterly demoralizing.[1]

Scathing Arraignment of Chilean Clergy

What accounts for the contrast furnished by the United States and Canada? The Spanish adventurer brought lax views as to morality; the Puritan brought most rigid conceptions. The Spanish adventurer brought the visible cross, the formal service, the priest, the inquisition, and the decrees of the pope; the Anglo-Saxon brought the open Bible

Puritanism and the Bible by Contrast

[1]No such general charges have been made against the Roman Catholic clergy in countries of North America where there is a strong Protestant environment.

and accepted its teachings as his standard. The Spaniard brought the religion of Rome; the Protestant settlers of North America brought the simple religion of Jesus. These things account for the differences.

Signs of Improvement

Fortunately we are not compelled to close this section with a hopeless note, for there are signs of improvement. Higher ideals begin to influence the people, and the moral standard is beginning to rise and a better life to manifest itself. The ideas of true Christianity are beginning to be accepted as the proper ideals of the people, and the Bible is beginning to create the right practical life. Rays of light are being reflected, but the dawn has not fully come. There is hope of a coming better day.

Political Life Reflects General Character of the People

When we come to consider political life in South America, we must remember that naturally many of the characteristics of the individual and social life will express themselves in politics. The same men come into politics who have formed part of the social life, and they bring the same mental and moral defects. If there is ignorance and lack of conscience in the one, they will be brought into the other. If men are suspicious and deceitful in the one, they will be in the

other. In other words, the politics of a people will be to a large extent a reflection of the general moral, intellectual, and social life of the people.

Brief Detailed Statement

Space will not permit a very detailed statement as to the political life in South America.

Sham Elections and Revolutions

The common idea is that political government in the southern continent means the appearance of a popular election which is a fraud, and this in a very little time is followed by a bloody revolution which overturns the government which was put in power through the sham election.

Good Constitutions and Laws, but Poor Execution

We should remember that revolutions are not as frequent as they were formerly. We should remember that the Constitutions of the South American republics are generally good documents and are modeled on the Constitution of the United States of America. So, generally speaking, the laws are good. The trouble is that the good laws are not well executed. The form of government is fairly good, but it is not always fully and fairly worked. The theory is nearly right, but sometimes the practise is not equal to the theory. The fault is with the officials and the people rather than with the constitutional law.

Parties and Their Methods

Party government exists but not in as perfect a form as in Great Britain, Canada, and the United States. Usually there are two main parties who, with more or less accuracy, may be designated as liberals and conservatives, but frequently this means merely a personal leader and a personal following. Elections are duly announced and ordinarily the party in power controls the election machinery. Sometimes the result is conceded before the election takes place. When one side succeeds in making a popular propaganda or the greatest demonstration, or when it has the control of the political machinery or the backing of the military, it is said the other side will not throw its strength into the ballots, but will refrain from voting and allow the election to go by default.

Occasions of Revolutionary Efforts

That, however, may not be the end, for the other side, the apparent minority, will wait its time and watch for an opportunity to surprise the party in power by suddenly springing a revolution. It will wait until the government makes a mistake, or for any reason becomes unpopular, or until those who are working up the revolution have managed to win over some officers in the army, or have secretly secured the

support of a number who are willing to take up arms against the government, should that be deemed necessary. Then, when the right moment comes, they will spring their surprise, and the government, being taken unawares, may be compelled to give up power, or, if the government is strong and ready, it may mean a civil war of long or short duration.

The Ballot more Decisive in United States and Canada

In the matter of elections, the United States and Canada are not perfect, by any means, nevertheless their method is decidedly better than that often resorted to in South American countries. In these countries governmental matters are submitted to the arbitrament of the ballot, while the warlike revolution of South America is a submission of the questions to the arbitrament of the sword.

Reasons for the Difference

Why, is there such a difference in the political methods of the two continents?

Early Domination of the Sword

First, in South America it is an inheritance from early days. The conquistadors conquered by the sword, and through the centuries the people of one generation have followed the example of their predecessors. Physical force settled questions as they arose. The present has its explanation in the past.

Churchly Intrigues

Second, there have frequently been the intrigues of the secret government of a political Church, which claims to be superior to the state and to have the right to control the state, and the effects of this form of hidden despotism have unfitted the people for open and confident self-government.

Long-Cherished Suspicion

Third, there is the mutual suspicion that through the generations has led the people to distrust each other and to secretly scheme to secure an advantage over others. A people under a despotism and a merciless inquisition naturally develop such characteristics, and the fault is not so much in the people as in the forces that have molded them.

A Difference in Beginnings

In North America and South America ancient ideas have had their influence. To some extent the difference is due to a difference in the beginnings.

Representative Government and Monarchical Despotism

The people of the United States and Canada have had a training in the idea and fact of a government by the people through their representatives. The colonies prior to the formation of the present form of government were familiar with a representative government. The early colonists brought the representative idea from

England, as England got it from the ancient Anglo-Saxons. The founders of the South American governments had no such centuries of training, but their political inheritance was from the despotisms of Spain and Portugal.

Respect or Disrespect for Law

Among the people of the United States and Canada there has been an inherited respect for law. They have been trained to respect the law, the officers of the law, and the whole machinery of government. This has not been the inheritance of the South Americans.

Right and Righteousness or Physical Might

When we judge South America we should have regard to these and other differences in political history and inheritance. The United States and Canada began with the idea of the sacredness of law; South America began with the idea of lawlessness. The North American built on right and righteousness. The South American built on might. Moral right is exalted in the one; physical might in the other.

Devotion to Freedom and Conscience or to Greed and Superstition

The early settlers of what is now the United States of America came for freedom, a protected home, and an unshackled conscience; the early European in South America came for adventure and his motive was greed and gold, and there

came with him an ecclesiastical power that restrained the liberties of the people and enchained their conscience. Political and religious liberty go together, and, where there is not religious freedom, there cannot be political liberty. North America has preserved connection with the most progressive section of Europe, and the best quality of emigrants from Europe have come to North rather than to South America.

Stable Patriotism or Mere Attachment to a Monarch

After the people of the United States revolted, they set up a government that has never been overthrown. Their central government has been representative and has commanded respect. In Spain and Portugal there had been free municipalities, but the only tie between the South American colonies and the central authority was personal attachment to the monarch. When these became republics, such personal allegiance to the government was dissolved.

Appeal to the Scriptures and Conscience or to Church Authority

In the United States, at the basis of every good thing was the Bible. The American colonist brought the open Bible, which stimulates individual conscience, to which he appealed, under God himself, as the source of authority. The same thing is true of the Briton in the

Dominion of Canada; while the South American had no open Bible, and hence the authoritative appeal was different.

North America's Inheritance of Principles

As a Brazilian journal well puts it: "Great Britain bequeathed to her North American colonies liberty of conscience and action; education of the people; pure Christian family life; morality; woman elevated and respected; a deep-rooted religious sense and a strong conviction of individual responsibility; happiness and prosperity.

South America's Heritage of False Ideas

"The heritage which Spain and Portugal left their South American colonies under papal rule, was, priestly tyranny and corruption; ignorance of the masses and illegitimacy; defective morality; superstition; bigotry or open unbelief; external forms of religion degenerated into downright idolatry; chronic revolutions and bankruptcy."[1]

Right Ideas will transform Her Republics

Give South America the ideas of freedom and government that have come down from the Anglo-Saxon, give her a similar idea of the supremacy of conscience and righteousness, give her the open Bible, give her a little experience in representative government, and the

[1] Quoted in Clark, *The Continent of Opportunity*, 307, 308.

South American republics will be true sisters of the great Republic in North America.

Influence of Open Bible Recognized

South Americans themselves are beginning to see the true reasons for the differences, and one of the most distinguished leaders of Argentina has publicly declared that the superiority of the United States is due to the influence of an open Bible, an influence which South America has lacked.

General Mitre's View

General Mitre, one of the ablest statesmen of Argentina and also President of the republic, gives this explanation of the difference between the republican history of the United States of America and the independent nations of South America:

A List of Disabilities

"The great extent of the country, the want of moral cohesion, the admixture of races, the general corruption of manners, the absence of an ideal, the lack of political and industrial activity, and the profound ignorance of the masses, all contributed to produce a state of semibarbarism by the side of a weakly civilization and vitiated the entire social organism. From this embryo was to spring a new republican world, the product of the germs latent within it.

"North America, more fortunate, was colon-

ized by a nation which had practical notions of liberty, and by a race better prepared for self-government. The process commenced a century later. The colonists easily adapted themselves to a climate similar to that of the mother country, and founded there a home to which they were bound by free institutions. . . .

Better Fortune of North America

"After the planters of Virginia and Maryland, came the Pilgrim Fathers of New England, who, fleeing from persecution in Europe, sought liberty of conscience in the New World. Authors of the great revolution, they were imbued with the republican spirit and with the democratic spirit of Switzerland and of the Netherlands, in which latter country they had seen their ideal of the ruler of a free people in the austere person of William of Orange, the antitype of Washington. In accordance with these ideas, they established at once a form of popular government hitherto unknown, based upon just laws. Finally came the Quakers, who proclaimed freedom of the intellect as an innate and inalienable right, and drew up their constitution on the basis of democratic equality, absolute and universal, in this anticipating the most advanced of the modern era. Under

Work of Pilgrim Fathers and Quakers

William Penn they established the representative colony of Pennsylvania, the nucleus and the type of the great republic of the United States. Such was the genesis of democratic liberty, destined to become universal."[1]

New Conceptions Will Bring Stability

As South Americans come to perceive the things that insure, and the things that prevent a stable and wholesome civil government, they will gradually correct political abuses. Reform by the creation of right sentiment and by casting and counting a full ballot will replace attempted reform by revolution. Already revolutions are diminishing in frequency and in duration, and it is harder by violence to overturn the duly constituted government.

Pity and Help instead of Blame

Nevertheless, though the present native population is a victim of the past and of present education and environment, these facts and explanations do not make the condition any better. The people deserve pity more than blame, but they need help to change the conditions, to give them a new environment, and to infuse transforming forces.

An Elevating Program

The great difference between them and the people of Great Britain and the United States

[1] *The Emancipation of South America*, 9, 10.

is in fundamental principles, and they must receive the fundamental principles that make for a sound political and a wholesome social life. Give them the same ideas as to the relation of individual to individual and of individual to government, and conceptions of the right of the individual, the right of the community, the sacredness of law, and the necessity of government for the welfare of all, and these ideas and conceptions will elevate their practise and result in good and permanent government.

Moral Life Based on Religion

Back of political life is the moral life of the citizen. Make the individual what he should be and the nation will become what it should be. Morality must pervade the nation, but there can be no sustained morality without a basis of sound religion. Back of the moral life is religion, and that moral life will depend upon the purity or impurity, the truth or falsity, of the religion. The golden rule and the two great commandments are the basis of a sound social and political life.

The Best Ideals and Achievements

The best ideals and achievements of Protestantism are needed by South America for her social and political development. Give the

Spanish, the Portuguese, the aborigines, and the mixed races the same Biblical and Protestant principles, and, as they accept and conform thereto, there will result the same conception and actualization that is found among other peoples who have been favored with and blessed by these vital, purifying, and ennobling principles.

QUESTIONS ON CHAPTER IV

AIM: TO REALIZE THE NEED OF SOUTH AMERICAN SOCIETY FOR OUR BEST PROTESTANT IDEALS

1. How would you contrast the motives that led to the settlement of North and South America respectively?
2. What class of men would be in each case attracted by these motives?
3. What do you think would have been the contrast in home life in Massachusetts and Peru in the early days?
4. What would you infer as to the character of South American home life from the great number of mixed breeds?
5. What sort of training would there be in such homes?
6. What sort of priests do you think would have taken part without protest in the early South American conquests?
7. Why was the inquisition a failure in raising social standards?
8. What conditions in South America have been unfavorable to education as compared with those of North America?
9. Do you think that any pope could make such charges against the Roman Catholic clergy of North America as Leo XIII made against the priests of Chile?

10. What would you expect of South American society, if only a fair percentage of these charges were true?
11. What would be your attitude toward a Church that tolerated such priests as Pope Leo described?
12. How can you account for the difference in standards of the Roman Catholic priests in the two continents?
13. With all these conditions in mind do you consider it likely that the statements of the chapter in regard to social conditions are overdrawn?
14. Try to estimate the relative need for Christian effort in the two continents.
15. What would be your feeling toward your chief magistrate if you knew that he had secured his position by force or fraud?
16. How would this feeling affect your ideals of citizenship?
17. Sum up the advantages that the colonists of North America possessed over those of South America as to ideals of government.
18. What can North America do to help South America to attain these ideals? Make a number of practical suggestions.
19. What part has the Protestant Church in North America to take in this work?

REFERENCES FOR FURTHER STUDY

CHAPTER IV

I. *Government of Republics.*
Hale, The South Americans, IV, VIII, XIII, XVII.
II. *Political Conditions.*
Clark, The Continent of Opportunity, XXII, XXXVII.
Protestant Missions in South America, 132, 133.
III. *Social Conditions.*
Guinness, Peru, XIV.
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"Higher Education in Latin America," Bulletin of Bureau of American Republics, Aug., '08.
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THE RELIGIONS

Millions in Brazil look upon the Virgin Mary as their Savior. To them Christ is practically numbered among the saints, and will do nothing except as his mother directs. A book widely circulated throughout northern Brazil says that Mary, when still a mere child went bodily to heaven and begged God to send Christ, through her, into the world. Further on it says that Mary went again to heaven to plead for sinners; and at the close Mary's will is given, disposing of the whole world, and God, the Father, Son, and Holy Spirit, the Trinity, act as the three witnesses to the will. How many good Christians at home think Brazil is a Christian country!

—W. C. Porter

The superstition and idolatry are hard for a North American to understand. They are hinted at by an inscription which I copied from the pedestal of a statue of Christ on the cross in the city of Santiago, which, translated, reads as follows: "By permission of the Archbishop of Santiago an indulgence of eighty days, which may be applied to the dead, will be granted to any one who will say an Ave Maria or the creed before this statue of the crucified Christ."

Who will say that Protestant schools and churches are not needed in such a country, where the highest ecclesiastical authority grants indulgences to any dead scoundrel whose friends will say a "Hail Mary" before a stone image of Mary's Son, whose authoritative word concerning salvation was, "He that believeth on the Son hath everlasting life"?

—Francis E. Clark.

Like priest like people. The immorality of the priests is doubtless one reason for the looseness of the family tie in all parts of South America. While divorces are not allowed for any cause, separations and illegal alliances are very easy and very common. Every large city has public orphan asylums where babies are thrust in and no questions asked. In fact, every convenience is arranged to prevent the recognition of the parents.

—Francis E. Clark

V

THE RELIGIONS

Ordinary View

SOUTH America is frequently spoken of as a Christian country, whereas it is a continent with various religions. Again it is commonly called a Roman Catholic country, as though nearly everybody embraced the Roman faith and conformed to the practises of the body that calls itself the Roman Church.

Roman Hierarchy Dominant

It is true that the Roman hierarchy has for centuries dominated a large part of South America ecclesiastically and even politically, and is now by far the most potent ecclesiastical body in the land, but it is far from true that it represents the universal religion of the continent.

Aboriginal Religions

When the first European adventurers came to South America they found that the aborigines had their own religion, or, to speak more accurately, their religions. At the present day, notwithstanding the lapse of the centuries and

the many commotions and radical changes among the various peoples of the continent, aboriginal religion still survives and even pre-Incan paganism still persists.

Extent of Paganism

To show the extent of paganism, the Rev. Alan Ewbank, a missionary in South America, says: "If you start away at the north and go right down to the south of the continent, you can travel in heathen lands, among people who do not know who God is. The whole of that Southern continent, except the fringes around the edge, should be colored heathen."

A Portion of Argentina an Exception

Perhaps we should except a portion of Argentina where multitudes of Indians were destroyed and where the immigrant has entered, but even in this section Mr. Ewbank's statement may stand, though not with the same emphasis as in other places.

First in Time and Still a Factor

The first religion of South America was paganism, and one of its great continuing religions still is aboriginal paganism, for millions of the descendants of those pagan ancestors still preserve the aboriginal heathenism.

Millions of Idolaters

Such Indians are idolaters with a very low type of paganism and they number millions, variously estimated from four or five to seven

millions; and yet some persons talk of South America as "a Christian country," as though the continent had been quite thoroughly Christianized, and object to sending missionaries to South America because they would contribute their money to missions in heathen lands.

In Part a Heathen Land

A large portion of South America remains pagan, a larger portion has a modified paganism, and we are compelled, therefore, to rate paganism as one of the extensive religions in South America, and just so far to regard South America as a heathen land.

Romanism

The second religion of South America, in order of time, is Romanism, thus called because its head center is in the ancient imperial city of Rome, on the Tiber, where sits its absolute ruler called the pope, and where centuries ago it incorporated into itself much of the imperialism of the old Roman empire.

Peculiar Features

This religion was introduced into South America toward the close of the fifteenth century, and in the early part of the sixteenth. The special kind of Romanism that came should be noted, for, as contrasted with some modern manifestations of external Romanism, it had what may be deemed peculiarities.

Medieval

First, it was medieval Romanism, the Romanism of the middle ages, or, as some may prefer, the "dark ages."

Intensely Anti-Protestant

Second, it was the Romanism most intensely opposed to Protestantism and the new intellectual and individual freedom which it represented.

Peninsular Type

Third, it was medieval Romanism of the Spanish and Portuguese type, developed in the isolated peninsula of Spain and Portugal. This was of the most bigoted and unrelenting type. So the Romanism that came to South America was not only Roman but Spanish and Portuguese Romanism.

Using the Sword

Fourth, it was a militant Romanism, that did not depend entirely upon the sword of the Spirit but was willing to use carnal weapons to accomplish its purpose.

Priests Accompanied Soldiers

At the beginning of the conquest of South America, priest and soldier marched together, and one was about as sanguinary as the other, as is illustrated by the case of Pizarro's priest, Valverde, who helped to bring about the slaughter of the Inca, Atahuallpa, and his innocent and faithful followers. In such instances the representatives of the Church of

Rome were in coöperation with unprincipled adventurers and aiding them as they wronged an unsuspecting people.

Employing the Inquisition

Fifth, it was the Church of the cruel inquisition, a Church that would not tolerate free inquiry, but, for a slight variation in the expression of an opinion, would burn a person at the stake, and did destroy vast numbers because they thought, or were suspected of thinking, differently from the deliverances of the Roman authority.

Estimates of Bloodshed

Lecky observes: "That the Church of Rome shed more innocent blood than any other institution that has ever existed among mankind, will be questioned by no Protestant who has a complete knowledge of history. . . . Llorente, who had free access to the archives of the Spanish Inquisition, assures us that by that tribunal alone more than 31,000 persons were burned, and more than 290,000 condemned to punishments less severe than death."

Objects Sought by Ferdinand and Isabella

Ferdinand wanted money and Isabella desired unity among the Spanish peoples, and both were willing to accomplish their objects through the aid of the most merciless machinery of the most bigoted bigotry. They therefore obtained from the pope a bull for the reestablishment of the

inquisition in Castile and its reorganization in Aragon. Thence it was carried to South America. Ferdinand might wring money from those suspected of heresy, and Isabella might unify the Spanish, but, with the incorporation of the inquisition at the very beginning of the great Spanish empire, they inserted a force that some day would disrupt that empire.

A Bad Form of Religion

This was the kind of a Church which Europeans introduced into the newly discovered continent of South America. It was a Roman Church, a medieval Church, a Spanish and Portuguese medieval Roman Church, and an inquisitorial Roman Church, bringing the faults and errors of Spain and Portugal of that day, in addition to those of Rome. To say the least, it was a bad form of religion, and a bad start for the new religion which called itself Christian.

An Isolated Romanism

Sixth, it was to be an isolated Roman Church. With all the faults and errors it brought, it was to be separated, and that for a long time, from the possible development of the Church in Europe, from the world's progress, and from the touch of reformed and advancing thought.

Resultant Deterioration

Imagine such a Church from a darkened land, with such a beginning in a new and vast continent,

absolutely left to itself for three centuries and more. What could be expected from such an organization without any competing Church and, practically, without any check? The natural tendency was toward deterioration. So it became a Roman Church injuriously modified by such isolation and, through this and other causes, greatly deteriorated.

Laxity

What resulted? The results are what might have been anticipated. Carelessness and unfaithfulness followed. On the part of many of the priests, there was indolence, greed, and corruption, and on the part of the entire ecclesiasticism great laxity.

Dreadful Historical Indictment

As the author of *Latin America*, the Rev. Hubert W. Brown, asks: "What shall we say of the lives of priests and monks? They were corrupted by the acquisition of wealth and power. They ceased to be missionaries, and, shut up in their monasteries, led idle, luxurious, and often immoral lives. The religious orders, helpful in the first century, became, by the third, a positive hindrance to progress; while the priests carried 'their love for the family to paternity,' as one foreign ecclesiastic caustically remarked."

So the Roman Church in South America

Hopeless Spiritual Decay

settled down into what seemed to be a hopeless spiritual decay and left the masses in a helpless ignorance as to spiritual things. It failed to become what it ought to have been, and failed to do what it ought to have done. When we say this we refer to the Roman body as an organization, not denying that there were any good individuals or that any good work was done.

Opportunity Lost

The Roman Church in South America has been a sad failure. It had before it a great opportunity. For centuries it had the entire field without a competitor. It has failed to develop a spiritual Christianity to give the people freedom, either political or religious, to enlighten and make the people intelligent, or greatly to better their social condition.

A Paganizing Leaven

Seventh, as will be seen, this isolated Romanism was actually affected and modified by its contact with Indian paganism.

Early Attempts to Romanize the Natives

Romanism made vigorous attempts to Romanize the aborigines in South America. The early Spanish and Portuguese adventurers brought with them the cross, the priest, and the religion of Rome, and great efforts were made to induce or compel the natives to accept the imported religion.

A Sort of Enthusiasm

There was a sort of missionary enthusiasm mingled with the spirit of mercenary adventure, which is hard to harmonize with the immoral, bloodthirsty, and destructive conquerors, but there seemed to be an earnest endeavor to extend the papal domain and to bring the heathen into subjection to the great ruler called the pope, whose government was considered to be supreme over all other human governments. By papal decree and episcopal exhortation the adventurers were fired with a certain degree of enthusiasm for the conversion of the American pagans.

Papal Bulls Aimed at Conversion

Popes issued bulls in favor of the conversion of the aborigines. Thus Alexander VI, who undertook to divide the new lands between Spain and Portugal, enjoined the sending out of missionaries who should seek to convert the natives. So it became a rule to take priests on the various expeditions, even Pizarro being required when he sailed for Peru to take priests or monks on every vessel.

Enslaving Indians Forbidden

Even when the Indians had been most cruelly oppressed by the conquerors, another pope, namely, Paul III, issued, in 1537, a bull which declared that, "the said Indians and all other

peoples who hereafter shall be brought to the notice of the Catholics, although they may be without the faith of Jesus Christ, in nowise are they to be deprived of their liberty and of the control of their goods, in nowise are they to be made slaves. . . We also determine and declare that the said Indians and other similar peoples are to be called to the faith of Jesus Christ by preaching and by the example of a good and holy life."

Provisions Disregarded —Awful Destruction of Life

Unfortunately the terms of these bulls were not generally or strictly regarded. The goods of the Indians were taken and they were reduced to a condition of slavery. How they were parceled out and compelled to serve their cruel conquerors needs no detailed recital at this point, yet we may pause long enough to read the summary one has given of the slaughter in a single section of the continent. Says one writer: "The present population of the three states which were wholly or in part included in the Inca empire—namely, Ecuador, Peru, and Bolivia—does not exceed 8,000,000. It would be safe to estimate the population under the Inca rule at about double that number, or perhaps somewhere between 10,000,000 and

12,000,000, notwithstanding Las Casas, the good but not very accurate bishop of Chiapa, tells us that, in the province of Peru alone, the Spaniards killed about 40,000,000 of people." Another has said that, from about 8,000,000, the Indian population of Peru had fallen within two centuries to less than a million and a half.

General Conclusion

Probably none of these statements are exact, but they all go to prove that the destruction of life among the aborigines was appalling. That Las Casas, a Roman cleric, who lived in those early times, put the figures so high, shows that the slaughter was enormous.

Prescott's Statement

All these things make it evident that the words in pontifical edicts were not respected by the pope's followers in the new continent, and that there was much to justify Prescott in saying that "the Castilian, too proud for hypocrisy, committed more cruelties in the name of religion than were ever practised by the pagan idolater or the fanatical Moslem."

Conversion of Indians by Force

Romanism used various methods to secure the conversion of the aborigines. The first method used was that of force. There was the determination to compel the Indian to come into the Roman fold even if it was necessary

to resort to the extremest violence. There was a coercion that appealed to the spirit of self-preservation, and the conquered native found that he might save his life, or be less harshly treated, if he conformed to the religion of the conqueror.

Baptism Sought as a Protection

A Mexican writer says: "The conquered Americans, who feared everything, and rightly, from the hardness of the conquerors, came to the conclusion that conversion and baptism were the most powerful shield behind which to protect themselves from further cruelties. They therefore entered the towns *en masse*, asking the missionary to baptize them, and in search of the precious guaranties of liberty and life." The same conditions existed in South America, and Indian human nature pressed by the point of the sword and driven by the lash was coerced in the same way.

A Twofold Submission

The first thing was compulsory submission to the conqueror who came with horses and firearms, and the second was compulsory submission to the Roman Church and its forms, and this body did not hesitate to employ physical force to compel the mind to bend to its will. So, in their desperation, the aborigines

yielded in order to secure some measure of protection for themselves and their families.

Punishments Inspired Fear

Then the priests had power to inflict severe physical punishment and could use the Indians in enforced labor. Records exist showing that harsh measures were resorted to in order to compel the natives to observe the forms of the Church. Thus Indians have been beaten so that the rods were broken on their backs. Montufar, referring to the treatment American Indians received from the Franciscans, says that the "Indians had them in such great fear, by reason of the great punishments which they inflicted, that some of them dare not speak or complain."

Severe Laws against Absentees

Then the laws were severe, as, for example, a law that required Indians to travel thirty-six miles to attend services at the monasteries, a manifest cruelty to women with small children to care for and carry, and to those who were feeble or not in good health. So in a general way attendance upon services was compelled and absentees were punished. In consequence, the Indians feared to disobey.

Using Venerated Customs as a Lever

Another form of coercion was the taking advantage of venerated customs that had long been cherished by the aborigines. For example,

the Indians were fond of wearing their hair long, and long hair was much prized as an ornament and an honor, while a shorn head was viewed as a mark of dishonor. So taking advantage of this feeling on the part of the natives, Philip II decreed that only Christian Indians should be permitted to wear long hair. Another coercive decree was the edict that only Christian children could inherit the property of their parents.

Roman Missionary Testimony

Such facts enable us to understand how a Roman missionary, writing in 1529 from Mexico, could say: "The Indians are docile and of good disposition and inclined to receive the faith, but force and interest determine them to it more than sweetness and affection."

Substitution of Roman for Pagan Objects

Then there was the method of substitution. In place of the object which the Indian associated with his old religion there was substituted something related to the Roman religion. Thus the Roman church building was put in place of the pagan temples.

Cuzco Cathedral replaces Temple of the Sun

After Father Valverde, who had so much to do with the execution of the Inca, Atahuallpa, and the slaughter of his faithful followers, had been made bishop, he at once began the erection of

Roman Catholic Cathedral, Montevideo

Church of the Sepulcher, Pernambuco, Brazil

a cathedral in Cuzco facing the principal square and in the place of the Inca's Temple of the Sun.

Prescott's Descriptive Parallel

Of this cathedral, Prescott says: "Its walls were constructed of the ancient stones; the altar was raised on the spot where shone the bright image of the Peruvian deity; and the cloisters of the Indian temple were trodden by the friars of St. Dominic. To make the metamorphosis more complete, the house of the Virgins of the Sun was replaced by a Roman Catholic nunnery."

Churches as Possible Forts

It has been noted incidentally that the church edifices erected in the Spanish settlements were larger and stronger than those intended for the Indians. While there were various reasons for this, it will also be seen that in an emergency these large structures could be used as forts for defense.

Images in Place of Idols

Another substitution was in the material objects of worship. For the idols of the aborigines were substituted the images of the Virgin Mary and the Roman saints and other images familiar to the Romanist. The Indians gave up their old idols but they went on with their image-worship. Image-worship is idola-

try, whether in India, Africa, or anywhere else, and the worship of Roman images is essentially idolatry as much as the worship of any other kind of images. Romanism substituted for one set of idols another set. So the Indians who were idolaters continued to be idolaters, only the new idols had other names and, possibly, were a little better looking.

Other Heathen Reminders Observed

Then the Church of Rome compromised with heathenism by accepting and incorporating into South American Romanism things connected with the customs and religion of the aborigines. Even at this day travelers notice old Indian peculiarities embalmed or rather living in the Roman system.

A Noted Traveler's Report

Mr. W. E. Curtis, in 1899, wrote of what he saw in La Paz, Bolivia, and, among other matters, gave a description of an Indian celebration of *La Asuncion de la Virgen*—the ascent of the Virgin to heaven. He says that after the mass in the church, the Indians congregated in the public plaza, and "began the dances and other ceremonies which have been inherited from the days of the Incas, and are said to be of serious significance; like the ghost dances of the Sioux, the corn dance of the Navajos, the snake

dance of the Crows, and other similar rites practised by the red men of North America."

Fantastic and Deteriorating

Professor Bandelier is quoted as saying that "every action had a hidden meaning. The dress was fantastic; the gesticulation wild; and all got drunk on native liquor—and this in honor of the virgin." In the same way Humboldt saw, in Mexico, Indians, "marked and adorned with tinkling bells, perform savage dances around the altar while a monk of St. Francis elevated the host." These and other compromises with Indian paganism made it easier to win the Indian, because it made the new religion so much like that which the Indian had known, but it had a deteriorating influence upon that which had been brought by the Church of Rome.

Indoctrinating the Children

The method of instruction by educating and indoctrinating the children was logical and effective, and insured a strong corps of supporters in ten or twenty years.

In Part a Genuine Effort, in Part an External Formality

That some of this effort for the conversion of the aborigines was genuine may be conceded, but that some of it was an effort of cold ecclesiasticism endeavoring to enlarge its possessions and increase its power must be evident,

and that some of it was through the force of superstitious sentiment and the impulse of fanatical bigotry must be quite as plain. That it was largely an external formality rather than a heart conversion that followed among the Indians must under the circumstances seem generally certain.

Secret Clinging to Their Heathen Faiths

In the very nature of things, few if any of the so-called conversions could be genuine. The conversions were not voluntary but enforced; so, since the Indians were compelled to conform publicly to the new religion because of violence or self-interest, many of the converts cherished their own old religion, and, hiding their idols in caves or mountain fastnesses or other secure places, they continued in secret to worship their heathen gods.

Continued Adoration of Idols

In 1560, Las Casas indignantly wrote that more than five hundred guacas or idols were found in the city of Cuzco and its suburbs, and that they were adored by the inhabitants, notwithstanding the presence in the city of a bishop, a cathedral church, four convents of monks, and a great number of priests and lay Christians since 1531.

So it is apparent that about a generation of

Romish activity had not thoroughly converted that community. Of many descendants of the aborigines of that day the statements still hold good, for, down to the present day they have not become genuine Christians, even where they make a profession of Christianity and observe the forms of the Church of Rome as it is in South America.

Tendency Still Holds Good

Mendieta, a Roman Catholic historian, expressed the truth when he said that "the concourse of Indians to the Church was more an act of outward conformity at the command of their principals, in order to deceive them, than a voluntary movement on the part of the people stirred to seek the remedy needed by their souls, and to renounce the adoration and worship of idols."

Outward Conformity

The Franciscan monks generally accompanied the early expeditions, but they, "with a few notable exceptions, took no special interest in the evangelization of the aborigines," and the Indians feared them because of the severity of the punishments they inflicted. The Dominicans did better for the Indians and made some effort to protect them, especially was this so in the case of Las Casas, who has been styled

Attitude of Franciscans, Dominicans, Jesuits

"the heroic protector of the Indians." The Jesuits did some good up to a certain point. They gathered many of the aborigines into settlements where they taught them a little, made them work, and dominated them, but they did not build up strong individual character nor train the community so that it could care for itself after the oversight and control of the Jesuits had been taken away. Then the communities fell to pieces and many of the Indians went back into a wild state.

How the Church Comes Short

As a matter of fact, South American Romanism has not made genuine Christians out of the pagan Indians. A Church that presents a salvation by works rather than by faith; that makes the external form more emphatic than the inner spiritual life; that presents image-worship rather than the worship of the Divine One alone "in spirit and in truth;" that makes Mary and her worship as conspicuous as or more conspicuous than the worship of God and his Divine Son Jesus Christ; that makes penance more prominent than repentance; that makes the impression that a sinner or his friends can, by money payments for masses and prayers, shorten his stay in purgatory; that actually or

practically closes the Bible to the people—that Church cannot be a true Christian Church, and such a Church is not calculated to transform pagans into true gospel Christians.

A Bad System Despite Individuals

This however, does not mean that there are no good persons who are Roman Catholics. There are many good persons in the Roman Church. As for that matter there have been and are good people among the heathen, but that does not prove that heathenism is good. Neither do some good Roman Catholics prove South American Romanism to be good. In both instances the individuals are good in spite of the system, and in both cases they conform, according to their light, to the divine law God has written in every human heart and impressed on every conscience. There are good people who are Roman Catholics, but the system called Romanism is not good but bad, especially in South America.

Unprogressive and Intolerant

What has Romanism done for South America? It brought a perverted form of the Christian religion. Since it has been in South America it has misrepresented Christianity. What has Romanism not done for that Southern continent? It has not established the true standard of

morals among the people. It has not elevated the people intellectually as it should have done. It has not stood for liberty of conscience and religious freedom. It has not promoted progress. It has not done the work of a true Church of Christ. It has been an intolerant organization. It has done the things it should not have done and left undone the things it should have done. It has failed, notwithstanding the undisputed opportunity of the centuries.

A Perversion of Christianity

One familiar with Romanism in South America has said: "It is amazing to hear men who have access to the Word of God and the facts of history and of the actual state of the world attempt to apologize for or even defend Romanism. Romanism is not Christianity . . . . There is not an essential truth which is not distorted, covered up, neutralized, poisoned, and completely nullified by the doctrines of the Romish system."

Required Uplift Improbable through Romanism

Impure or indolent priests do not encourage one to think that the Roman Church can ever by itself give South America the uplift it needs. Corruptions do not purify. So the superstitions of South American Romanism stand in the way of an intelligent and spiritual religion. This

Virgin of Lujan

Romanism has given the aborigines a new set of superstitions and spread silly superstitions among the different races all over the land. Thus the country has been filled with stories of false miracles, the worship of images, and particularly the worship of the Virgin Mary.

Story of the Virgin at Lujan

In all directions there are images of the Virgin with asserted miraculous power. One of the most noted is at Lujan, a town in Argentina not far from Buenos Aires. The narrative tells that years ago a man in the northern part of Argentina wanted to secure an image of the Virgin Mary. One was procured and placed in a wagon which started from the city of Buenos Aires. One night those who had charge of the image stopped on the pampas. The next morning they proposed to continue their journey, and the horses were attached to the wagon, but notwithstanding all the effort they could put forth, the horses could not move the wagon. Additional horses were attached, but they were unable to drag it. Then one of the party suggested that it was a miracle, and that the Virgin wished to stay there. The image was taken out of the wagon, and then the horses drew the vehicle

with perfect ease. The image was left to be cared for at a house near by, and one morning the image was missed from its place and, a search being made, it was found in a field some distance away. This, it was maintained, was another miracle, and that the image had gone to this point to indicate that the Virgin wished a church to be built there in her honor.

Cathedral Created by Superstition

This was done, and now there is being completed a cathedral that will cost perhaps millions of dollars, all because of superstitious absurdities about a little doll-baby which is asserted to have wrought impossible miracles, and thousands upon thousands make journeys to see and worship and make their offerings to the Virgin of Lujan.

Churches Deserted by Men

"It cannot be said that the overwhelming majority of the people of South America are Roman Catholics. Most of the people, to be sure, are baptized, and buried, by a priest, but those are the only occasions when many have any use for him. The churches are full of women and empty of men. I have been in churches where I have seen hundreds of women worshipers, and when I, a heretic in their estimation, was the only man within its walls.

"The unbelief of the men or their utter indifference to spiritual things is the greatest peril of South America, and if Protestantism can do anything to avert this peril and stem this tide of indifferentism, it is in duty bound to do it. That the Protestant churches do reach the men is evident to the most casual observer. Their predominance is as striking in the meetings of the Protestants as the preponderance of the women in the Catholic churches."[1]

Their Unbelief and Indifference —Protestant Contrast

Some outward and visible signs indicate changed inner conditions. Thus the religious processions on the public streets, once very long, are becoming shorter every year, and they are not treated with the profound reverence they used to receive. Even men can allow the host to be carried by without lifting their hats, and do this without risking their lives. So there is not the old reverence for the priests, and the natives will refer to them as "black crows." Intelligent men have revolted from the demands of superstition and have lost faith both in the priest and the Church of Rome. Unfortunately many have gone to the extreme of losing faith in the Christian religion and in

Shorter Processions

[1] Clark, *The Continent of Opportunity*, 315, 316.

God, because they have been taught that the Church of Rome was the only Church. Assuming that was the only Church, when they recoiled from it, they found themselves without any Church.

Reflex Influence upon Roman Church

One of the most remarkable results is the effect of Protestant missions upon the Roman Catholic Church. Wherever a mission is planted and attains some strength, it is noted that the Roman Church and its priests become more circumspect. So Romanism, at least in the externals, is being modified by the presence of Protestantism, just as Romanism in Great Britain, the United States, and Canada is restrained by its Protestant environment. So, through contact and familiarity with evangelical Protestants, many individual Roman Catholics are learning that Protestants are not so bad as they used to think and the priests had represented.

Governments Growing More Liberal

Even governments have been compelled to take cognizance of the existence of Protestantism, and have respect for its numerical growth as well as for its beneficial work. As a result they have intervened for their protection, and Protestant soldiers, at least in one republic,

have been excused from compliance with Romish forms and usages. Liberal-minded statesmen have acknowledged the value of this new force. One said, "What my country needs is Protestantism."

University Rector's Favorable Words

A scholar who was nominated for the rectorship of a national university was opposed by extreme Roman Catholics who charged that he was a Protestant. To this he publicly replied: "I am not a Protestant, but I believe Protestantism is good for my country. I notice that it does not interfere with family affairs, it does not meddle with inheritances, and it does not mix in politics."

Romanism Found Wanting

Romanism has been weighed in the balances and found wanting. It is a religion in South America, but it is not the religion for South America. Neither Romanism nor paganism can save that continent. Both have failed. Some other religion must take their place.

Presence of African Paganism

Besides aboriginal paganism and Romanism, there are various other religions in South America. It may surprise some, but it ought not to surprise any one who knows the history of the races in South America, to learn that in South America there is African paganism.

This, indeed, is what might be expected when heathen Africans were brought into the country in such great numbers and scattered here and there over the land.

Example in Dutch Guiana

Especially would this be the case where these negroes wandered away from the European settlements. Thus the runaway slaves who fled into the wilderness of Dutch Guiana, now called the "bush negroes," restored the barbarism and idolatry of Africa, and to this day have their idols, their pagan beliefs and practises.

Others in Brazil

The Rev. H. C. Tucker, writing of the negroes of Brazil, says: "While it is true that the mass of the blacks have become nominally Roman Catholics, or rather baptized pagans, yet many still follow the superstitions and fetishism of their African ancestors."

Chinese and Japanese Factors

The Chinese are in South America, and it is to be expected that many, indeed, the most of them, bring the heathenism of their native land. The Japanese are there in small numbers, but more are coming. Already contracts have been made for the introduction of thousands into Brazil, and it is said that the Japanese are planning to enter the west coast of South America.

East Indian Faiths and the Greek Church

It will surprise some to learn that the religions of East India are represented in this continent. In British Guiana, for example, there are over 100,000 East Indians, and there are thousands in Dutch Guiana. Most of them are Hindus but many of them are Mohammedans. The Greek Church is found in South America, though it has not very great numbers, but it will become stronger, for the Russian immigration is increasing.

Protestantism Important

The most important of the religions in South America, other than the Roman, is the Protestant Christian religion, which is devoted to the gospel and is truly catholic.

Largely Pagan or Semipagan —A Mission Field

South America, consequently, is not a continent of a single religion. Though Christianity is there, it is not a truly and thoroughly Christian continent. On the contrary it is largely filled with errors as to gospel Christianity, and is largely pagan or semipagan. South America is, therefore, a legitimate mission field—a proper field for Protestant Christian missions. South America is a continent that on many grounds appeals for missionary effort.

Should we have missions in pagan lands? then we should go to South America, for in that

A Combination of Calls for Mission Service

land there is a startling proportion of paganism. Should we send missionaries to the people of Asia? then we should send missionaries to South America, for large numbers of Asiatics are there. Should we go to Africa? then we should go to South America, for the negro is there. Should we establish missions for Mohammedans? then we should enter South America, for the Mohammedan is in that continent. Should we give the true gospel to those who do not possess it? then we should send missionaries to South America, for in that vast continent there are many millions who are without the pure gospel and have been misled by a distorted and perverted substitute for Christianity which is but a counterfeit and is not Christian excepting in name. Any reason that can be advanced for true gospel missions anywhere applies just as well to South America.

New Religious Force Must be Supplied

Aboriginal paganism is totally inadequate for the task of remoralizing the people, and Romanism, though it has had the opportunity of the centuries, has utterly failed. A new religious force is absolutely needed, and this must be supplied by Protestantism.

QUESTIONS ON CHAPTER V

AIM: TO SHOW THAT THE RELIGIOUS SITUATION IN SOUTH AMERICA CALLS FOR PROTESTANT MISSIONARY WORK

1. How many pagans would we have in the United States, if there were as large a percentage here as in South America?
2. What would you conclude as to the Christian Church that had left so great a problem unsolved so long?
3. In view of the past, do you think that the present forces in South America can be trusted to evangelize the present generation of pagan Indians?
4. What was the condition of the Roman Catholic Church in Europe at the time of the colonizing of South America?
5. What was its attitude toward Protestantism?
6. How did the Roman Catholicism of Spain and Portugal compare with that of other parts of Europe?
7. What has been the course of development of Spain and Portugal since the 16th century as compared with that of the rest of Europe?
8.* What opportunities for progress has the Roman Catholicism of South America had in comparison with that of North America?
9. To what extent do you think one who has seen Roman Catholicism only in North America can appreciate its condition in South America?
10.* What differences of ideal as to evangelization arise from the very nature of Roman Catholicism and Protestantism?
11. How do you think the Roman Catholic missionaries justified to themselves the methods which they employed?
12.* To what extent do you think that paternalism is justified in missions to savage peoples?
13. What are its principal dangers?
14. What do you think would be the effect of such a religion on educated men?
15. In what ways does the Church suffer when educated men drift apart from it?

16. In what ways do the men suffer who drift away from the Church?
17.* In what ways would a strong Protestant community be a benefit to South America?
18. Sum up all the arguments for Protestant missions in South America.

REFERENCES FOR FURTHER STUDY[1]

CHAPTER V

Roman Catholicism.[1]

Brown, Latin America, Lecture II.
Guinness, Peru, XVII, XXII-XXVI, XXXI.
Protestant Missions in South America, 94-99, 133-136.
Ray, Through Five Republics on Horseback, V.

[1] Further references will be found in the denominational missionary periodicals.

PROTESTANT MISSIONARY OCCUPATION —NOTABLE EVENTS AND TYPES OF WORK

In the Republic of Colombia, having an area of about 550,000 square miles, only one Board is at work, and that is our own, though the British and Foreign Bible Society have one native colporteur stationed at Barranquilla. In this vast territory we have only two centers of work; one in the south, the interior of the country, at Bogota, the capital; the other in the extreme north, on the coast, at Barranquilla, at present the most important seaport of the country.

—Walter Scott Lee

There are, it is estimated, about 5,000,000 Indians in South America, 3,000,000 of them Quichua-speaking. For many of them the Catholic Church is doing nothing at all. And for many of the other peoples—it does next to nothing. If it furnishes them with occasional worship and confessional, it yet leaves them utterly ignorant, providing no adequate schools nor literature nor vital inspiration. Even where it displays itself most, the work of enlightenment and purification, without which nations cannot live, is not done. Protestant schools are crowded everywhere, and might be multiplied indefinitely and be in large measure or entirely self-supporting. If the Roman Church were doing what needs to be done, there would be no such educational demand as to-day appeals to every Protestant mission.

—Robert E. Speer

Any one who followed the colporteur on his by-path journeys across Brazil knows that it is not always contempt or bigotry which perpetuates ignorance, but that quite as often the native never before had opportunity to find out truth for himself. Any one who has followed the daily round of the true missionary among the rich or poor, cultured or unlettered, aristocrat or peasant, and has seen the eagerness with which progressive Christianity is received, knows that the Brazilian has plenty of grace in him. Our Church envoys are teaching cleanliness as well as religion, chastity as well as good manners, industry as well as genuflection, physical as well as spiritual uplifting; all this in the name of America. One of the most powerful agents in making familiar to Brazil the ambitions of our country is the American missionary, and a large proportion of the newer education offered to Brazilians comes from religious sources.

—Albert Hale

VI

PROTESTANT MISSIONARY OCCUPATION—NOTABLE EVENTS AND TYPES OF WORK

First Appearance of Protestantism

SUBSEQUENT to the appearance of Romanism in South America, Protestantism undertook to enter the same continent. We are surprised when we recall that the very first appearance of Protestantism was only a little more than half a century after the Spaniards and Portuguese sighted the shores of South America.

Slight Opportunity

South America in the early days never had an adequate opportunity to accept the influence of Protestantism. While Protestant missions appeared early, they were either soon expelled by force or were restricted in their scope to those who had come from Protestant countries.

From France

It was only about twenty years after Pizarro founded the city of Lima in Peru, and only

about twenty years after the first founding of Buenos Aires, that Protestantism first came to South America, in 1555, and, it may seem strange, came from France.

Huguenots

The French Protestants, commonly called the Huguenots, having many difficulties in their native land, naturally turned their thoughts toward the recently discovered lands beyond the Atlantic, with the hope that somewhere in those remote regions they might find a resting-place where there would be no interference with their religious principles.

Villegagnon the Leader

A Frenchman, named Nicolas Durand, Seigneur de Villegagnon, vice-admiral of Brittany, gave the thought a tangible form. He proposed to form a colony and to raise the Huguenot flag in South America. This proposition he presented to the great Admiral Coligny and interested him so that Coligny directed the movement with the hope that his persecuted brother Protestants, the Huguenots, might find a refuge in the new country, peacefully grow into the proportions of a Protestant commonwealth, and, at the same time, convert the South American Indians. With the powerful aid of this Protestant leader, an expedition

was fitted out. Admiral Villegagnon had previously made a voyage to the coast of Brazil and planned to establish a colony in the Bay of Rio de Janeiro.

Coligny or Villegagnon Island

For that point the expedition sailed in the summer of 1555, and, after a voyage of four months, entered the Bay of Rio de Janeiro. There the colony landed on a small island in the bay. This island Villegagnon called Coligny. In later years, however, the name was changed and it now bears the name of Villegagnon. Villegagnon settled his colony on the island and called the land, "La France Antarctique."

A Second Expedition

A second expedition was fitted out, Calvin and the Geneva clergy taking an active interest. With over three hundred persons in the second expedition, Calvin sent two ministers and fourteen students. This was about fifty-two years before the founding of Jamestown, in Virginia, and not far from seventy years before the Puritans settled in New England.

Instability and Tyranny

Villegagnon proved to be a peculiar character. He constituted himself both chief magistrate and high priest. He was severe in his treatment of the colonists and barbarous in his dealings with the aborigines. While he became

a dictator in matters of religion, he was unstable in his own theological opinions, and finally shifted to the Roman view and denounced his Huguenot settlers as heretics worthy of the stake, and actually did put some of the more outspoken leaders to death.

Intolerable Conditions

His tyranny and intolerance were so great that the French colonists found their condition more intolerable even than it had been in France. Under the stress some fled to the shore where the Portuguese forced them to accept the Roman faith, while others escaped to French vessels in the bay.

Disastrous Ending of the Enterprise

At this very time ten thousand Frenchmen were waiting for the earliest opportunity to join the colonists in Brazil, but their coming was prevented by the treachery of Villegagnon who returned to France, as likewise did most of the settlers. Then, in 1567, the Portuguese, instigated by the Jesuits, captured the French forts and destroyed the Huguenot colony.

Failure Due to Treachery

Thus perished the first attempt to plant a Protestant colony in South America. Had it not been for the treacherous Villegagnon, Protestantism would have had an early foothold on that continent and would have spread

with the developing country. As it was, Romanism, under the dominating Jesuits, was left in undisputed possession.

Southey's Remark

As Southey remarks: "Never was a war in which so little exertion had been made, and so little force employed on either side, attended by consequences so important. The French Court was too busy in burning and massacring Huguenots to think of Brazil."

An Irreparable Loss

France lost an opportunity as also did Protestantism, but by these losses South America, and especially Brazil, lost infinitely more. With a strong Protestantism at that early day the history of the Brazilians and the South American people would have been far different and immeasurably better.

Fate of Boileau

A few of the survivors of this Jesuitical massacre fled into the wilderness of Brazil. One of those who thus escaped was Jean de Boileau, a man of education and ability. With two companions, he began missionary work among the Indians. Unfortunately, his operations attracted the attention of the Portuguese who were settled some 200 miles to the southward of the place where he was located. Then the Jesuits, fearing the influence of

Boileau, had him captured and sent to Bahia, where he was imprisoned eight years, when, after the expulsion of the French, he was brought to Rio de Janeiro to be executed. Here the Jesuit, José de Anchieta, whom the Brazilians revere as a saint, took a prominent part in the actual execution. Fearing the heretic, whom he claimed to have converted, might deny the Roman faith at the last hour, Anchieta tied the knot around Boileau's neck, showing the executioner how "to despatch a heretic as quickly as possible." Such were the tender mercies of Jesuit saints!

The Dutch in Brazil

In the first quarter of the seventeenth century, the Dutch undertook to establish themselves in the northeastern part of Brazil. About the end of this quarter the Dutch West India Company determined to invade Brazil, and one motive pleaded in support of their project was that in this way "a pure religion would thus be introduced into America."

At Bahia and Pernambuco

In the beginning of 1624, the Dutch captured Bahia, and this was followed by the issuance of proclamations which promised "free enjoyment of religion to all who would submit." This at least was a Protestant proclamation

of religious liberty, a thing which did not exist where Romanism dominated in South America, and, indeed, in any Roman Catholic country. The Dutch extended their borders and took Pernambuco and other ports on the coast of Brazil and occupied the adjacent territory, and Pernambuco became the stronghold of the Dutch.

Efforts among the Indians and Others

In the population were Jews, negroes, and other classes, and it is noted that the Dutch missionaries "labored to teach them a Calvinistic instead of a Popish creed." Some of the Dutch ministers worked with great success among the Indians and succeeded in civilizing and converting them. The Dutch clergy also published a few religious books in Portuguese and a catechism in an Indian language.

True Missionary Spirit Lacking

On the other hand it is declared that deep depravity characterized the conduct of many of the Dutch colonists toward the Indians and the negroes. Such colonists were not possessed of the missionary spirit, but were controlled by avarice and ambition. Strictly speaking, the ministers of the Reformed Church of Holland, brought out by the Dutch settlers, did little beyond undertaking the spiritual care of the Dutch colonists.

Foothold Soon Lost

The Dutch West India Company failed to appreciate the great possibilities of this Dutch occupation, and recalled Maurice of Nassau before he could carry out his plans and firmly consolidate his work. Then the Portuguese made attempts to recapture the territory, and, after a struggle of thirty years, the Dutch control was destroyed and this part of Brazil fell into the hands of the Portuguese in the year 1654.

Protestant Influence Eradicated

Practically little or nothing resulting from the work of these thirty years remained after the Portuguese drove out the Dutch. As one writer puts it: "In those days Portugal was wont to make thorough work with heresy and heretics, and no vestige of these thirty years of missionary work remains." Thus, the Portuguese destroyed Dutch Protestantism in Brazil, as in the previous century they destroyed that of the French.

The Moravians in Guiana

The Moravians began work in British Guiana in 1735, and in 1738 they began missionary operations in Dutch Guiana. The labors of the Moravians which were begun in 1735, in what is now British Guiana, were carried on until the end of the century, and now are represented at three stations. Their operations were

mainly among the Dutch settlers and their negro slaves. The aborigines were almost entirely neglected. Indeed, the missionaries were forbidden to permit the Indians to assemble about their settlements. It is stated that, "If any Indians were converted and abandoned their wandering forest life, it meant additional expense for the missionaries, who were commanded to clothe them and pay their personal tax, while the poor convert was frightened by the threat that he was now liable for service in the army." Indians from the Orinoco visited the Moravian settlements in 1750, but, it is said, the nomadic habits of the Indians and the opposition of the colonial authorities made such contact of little permanent value.

Gütner and Dähne

Nevertheless, the Moravians did something among the aborigines in Dutch Guiana. Their Indian missions began in September, 1738, when John Güttner and Christopher Dähne landed at New Amsterdam, at the mouth of the river Berbice, which then was Dutch, though now British. They proceeded about seventy miles inland and commenced a mission among the Arawaks, and, by 1748, forty-one Indians had been baptized.

British Societies in Guiana

In British Guiana the Church of England, through the Church Missionary Society, began work for the Indians, and Bernaud and Youd accomplished something among the aborigines of the Essequibo and Potaro rivers, but the Church Missionary Society gave up its work in 1856. The Society for the Propagation of the Gospel in Foreign Parts began, in 1835, to evangelize the negroes in British Guiana.

Little Foreign Mission Work

Up to this time there was little, if any, of what to-day is known as foreign mission work. Up to this point it was the colonial idea that dominated, as is seen for example in the French and Dutch colonies which have been mentioned. The religious work was largely or entirely among the people in the colony. In other words, within the colony the work had a home mission character. The care of the people within the boundaries of the colony was the thought. It was the colony caring for itself.

Individual Movements

There are certain movements by individuals in South America which should be kept in mind by the student of evangelical missions in that continent.

Henry Martyn

To most students of missions it will be a surprise to learn that Henry Martyn, the cele-

brated missionary to India, had some association with the work of enlightenment in South America. Mr. Martyn went into the service of the East India Company in 1805 and died in Tocat, Asia Minor, in 1812, but on his way to the East he touched the coast of Brazil and remained a short time in Bahia. Here he observed the conditions and commented: "Crosses there are in abundance, but when shall the doctrines of the cross be held up?"

A Favorable Impression

While in Bahia, Mr. Martyn endeavored to present these doctrines. He held conversations in Latin with the priests and friars, and with the Vulgate in his hand he taught these curious but unenlightened friars of the Roman Church the real meaning of the gospel of the Christ, and endeavored to win them to the true faith and practise of the genuine religion of Jesus. The bearing, the learning, and the earnestness of the man made a favorable impression and, it is said, he gained alike the love of the wealthy planter and of the poor slave.

Prayer not Lost

Referring to this visit, Fletcher and Kidder, in their *Brazil and the Brazilians*, ask: "Have Henry Martyn's prayers been forgotten before the Lord of hosts? We love to regard the

petitions of the early Huguenots at Rio de Janeiro, those of the faithful missionaries of the Reformed Church of Holland at Pernambuco, and the prayers of Henry Martyn at Bahia, as not lost, but as having already descended and still to descend in rich blessings upon Brazil."

James Thomson and Lancasterian Schools

Among these individual movements should be classed the semimissionary work of Mr. James Thomson, an Englishman, who went to South America as an agent of the British and Foreign Bible Society, for the purpose of establishing schools according to what was known as the Lancasterian system of education projected by a Mr. Lancaster, of England.

Many Bibles Sold

His effort to start Lancasterian schools gave him an opportunity to sell Bibles, and therefore he acted as agent of the British and Foreign Bible Society, and he sold hundreds of copies of the New Testament and the entire Bible.

A Work Both Educational and Biblical

The fact that he was engaged in an educational movement gave him a standing with governments that could not have been attained had he been a mere missionary, and he was most favorably received by the civil authorities in various countries. In the Lancasterian schools the reading book which was used contained

selections from the sacred Scriptures, and the pupils who were learning to read in these schools were, at the same time, learning something of the Bible. Mr. Thomson was consequently doing a peculiar work which was both educational and Biblical, and this in countries where the Roman Church dominated.

In the Revolutionary Period

This, however, was in the revolutionary period. Matters were fairly settled in Argentina and had been for some years, but the Argentine General, San Martin was fighting the Spaniards in Chile and Peru, and Bolivar was engaged in the north, and, before Mr. Thomson had left South America, came down into Peru and upper Peru, after San Martin had opened the way by his own self-abnegation.

Success in Argentina and Chile

In 1820, Mr. Thomson formed a school on the Lancasterian system in the city of Buenos Aires, with one hundred pupils. Later the schools of this system multiplied until, it is reported, there were in Buenos Aires, one hundred schools with five thousand students. In Chile, Lancasterian schools were established, and O'Higgins, then the ruler of the country, indorsed them, as follows: "The object of this institution is to extend in every direction

throughout Chile the benefits of education; to promote the instruction of all classes, and especially the poor." The few existing newspapers also favored the movement.

In Peru In Peru, the work was aided by San Martin, who was at that time in the country. In Lima, a convent was devoted to one of these schools, and it is recorded that "the order for the friars to vacate was given on Saturday, on Monday they began to remove, and on Tuesday the keys were delivered up." Even in that ancient Roman stronghold Bibles were now sold "a short distance from the place where used to sit the dreadful inquisition."

In Ecuador In Ecuador, Mr. Thomson freely sold Bibles and New Testaments. Five friars in Guayaquil bought New Testaments, one taking thirteen copies. The governor of Guaranda purchased a copy and advised his friends to do the same. In the convent of Latanga, with the permission of the prior, a stall for the sale of Bibles and New Testaments was established and one hundred and four copies were sold, while in Quito, the Marquis of San José, himself a Roman Catholic, permitted their sale in his own house.

In Bogota, the capital of Colombia, a Bible

In Colombia, Venezuela, and Uruguay

Society was organized, of which society the secretary of state became president, and the minister of finance, the vice-president. Even Bolivar favored the effort to establish Lancasterian schools, and transformed the "Ocopa college of Spanish friars into a school and ordered the establishment of these schools in every provincial capital to supply trained teachers for the towns and hamlets." Mr. Lancaster gave $20,000 to make the school movement a success in Venezuela, and himself directed the movement in Caracas. The movement spread into Montevideo where a liberal Roman Catholic clergyman became its leader.

Promise of New Intellectual and Moral Life

Nearly everywhere there was promise of a new intellectual life. As Mr. Thomson remarked: "The public voice is decidedly in favor of universal education. . . . This feeling prevails among the clergy and the laity, the governors and the governed." As a result of the reading lessons, the pupils were said "to be acquiring a taste for the perusal of the Scriptures" and beginning "to be virtuous, charitable, tolerant, and free," and, so, Rocafuerte, a prominent patriot of that period, declared: "This moral education will promote

the cause of religious toleration and will effect the regeneration which our new political system requires."

Bible Agencies Established

Bible agencies were established in Buenos Aires, Santiago, Valparaiso, Lima, Guayaquil, and Quito, and the Bible secured a comparatively wide circulation. The very eagerness to buy Bibles reveals the fact that the clergy and laity, and all classes were generally unacquainted with the Bible. It was a novel book and the chance to get it was an attraction. All, however, did not approve the movement. For example, the Bishop of Popayan even at that time, openly opposed these efforts to spread the Bible.

A Favored Era

Nevertheless, the period of the revolution and the years just after the independence of the South American Republics presented a most favorable opportunity for the introduction of Protestant truth—we may say the most favorable opportunity.

Opportunity not Fully Improved—Reaction Followed

The revolution had produced a general awakening, intellectual as well as political, and there was a break between the papacy and the patriots. Indeed, the pope had excommunicated those who took part in the revolution

against Spain. Unfortunately, the opportunity was not promptly embraced. Later, the influence of the Roman hierarchy strengthened and a powerful reaction followed.

Tours of Brigham and Parvin

Other individual Protestants made tours in South America during the nineteenth century. Among them were the Rev. John C. Brigham and the Rev. Theophilus Parvin, who sailed in July, 1823, on a three months' voyage to Buenos Aires. Their purpose was to study the conditions and see what could be done to promote the cause of Christ. Mr Parvin opened a school in Buenos Aires, where he soon had all the pupils he could care for. In this school he made the New Testament one of the textbooks. Bibles were circulated and Sunday-school and preaching services were started. After a year of such work in Argentina, Mr. Brigham crossed the Andes and visited the principal cities of Chile, Peru, and Ecuador, and observed that, though many priests favored independence, the higher clergy remained attached to Spain.

A Waiting Policy Proposed

In 1825, after he had made his tour of the continent, Mr. Brigham reported that, "although there are many individuals in South

America who have noble and expanded views on all subjects, men who are up with the spirit of the age, still there is in that field a putrid mass of superstition, on which the sun of liberty must shine still longer before we can safely enter in and labor. We must wait patiently a little longer till the Ruler of nations, who has wrought such wonders in these countries during the last ten years, shall open still wider the way and bid us go forward."

Time to Enter the Field

Mr. Brigham was right as to the conditions, but wrong as to the nature of the opportunity. The Ruler of nations had already opened the way, the people were needy and some of them were ready, and, though the difficulties were many, the time to enter had come.

Operations Almost Wholly Non-Missionary

Up to this point, none of these operations could, strictly speaking, be called foreign mission movements, as the phrase is commonly understood at the present time. Some of them, however, have had decided value as pioneer and preliminary operations.

Beginnings of Real Missionary Work

The first purely missionary work in Spanish and Portuguese South America was undertaken by the Methodist Episcopal Church. The General Conference of this Church as early as

PROTESTANT CHURCH LEADERS AND BUSINESS MEN, BRAZIL

MISSIONARIES AND NATIVE PREACHERS, CHILE

1832 recommended its bishops and its Missionary Society to establish missions in South America. In 1835, under the authority of this Church, the Rev. Fountain E. Pitts went to Rio de Janeiro and Buenos Aires to see what could be done in the southern continent. In each of these cities he gathered a congregation and, returning to the United States, recommended that the Church establish missions in both of the cities.

First Methodist Missionaries

Immediate action was taken, and the next year, 1836, the Rev. Justin Spaulding was appointed missionary to Rio de Janeiro, and the Rev. John Dempster missionary to Buenos Aires, and they went to their posts the same year. This was the beginning on the eastern side of South America. The Rev. John F. Thomson was the first of the Methodist Episcopal missionaries to preach in Spanish to the natives. This work began in 1867.

William Taylor's Development of the West Coast

On the west coast, in 1878, the Rev. William Taylor, afterward Bishop Taylor, of Africa, inaugurated mission work. When he became missionary Bishop for Africa, the supervision of this work was taken by what was called a Building and Transit Fund Society, the work

being carried on as self-supporting on the field, with the exception of transportation expenses and the expense of buildings and equipment. After a few years, the Building and Transit Fund Society offered to turn the entire work, with all the property, over to the Missionary Society of the Methodist Episcopal Church. In 1894, the General Committee accepted the proffer and recommended the Board of Managers to receive and administer, which was done in 1897.

A Wide Field Covered

The Methodist Episcopal Church has missions in Panama, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay, and at Para and along the Amazon, and altogether has the most extensive work of any of the American denominations in South America.

Adjustments in Brazil

In 1842, because of special stress, the Methodist Episcopal Church suspended its work in Brazil, and, in 1876, the work was taken up by the Methodist Episcopal Church, South. In 1883, the Rev. J. H. Nelson, in conjunction with the Rev. William Taylor, started missionary work at Para and along the Amazon, which work the Methodist Episcopal Church still retains.

Interdenominational Efforts

The American and Foreign Christian Union, a non-denominational society, supported by various Protestants in the United States of America, began evangelical work on the west coast about 1850. Its missions were generally, if not entirely, among English-speaking people, and in the ports where such persons were found in the greatest numbers. The Rev. David Trumbull, an American, started from the United States in 1845 under the appointment of the Foreign Evangelical Society, and in January, 1846, preached his first sermon in Valparaiso harbor, on board the *Mississippi*, the vessel which had brought him from the United States. Mr. Trumbull for many years rendered most efficient service under the above Union. The Rev. J. A. Swaney, a Methodist Episcopal minister, also did interdenominational work on the west coast in the early days.

Northern Presbyterian Mission

The first Presbyterian mission in South America under the Presbyterian Church in the U. S. A. was started in 1853 in Buenos Aires, but was abandoned in 1859. The oldest existing mission of that Board was begun in 1856, in the United States of Colombia and in the city of Bogota. Its work in Rio de Janeiro

was begun by the Rev. Ashbel Green Simonton in 1859. Sao Paulo, in southern Brazil, was occupied as its second center in 1863.

Later Steps

In 1873, the American and Foreign Christian Union turned over its work in Chile to the northern Presbyterian Board and the work of the Presbyterian Church on the west coast dates from that year.

Southern Presbyterian Success

The Presbyterian Church in the U. S. began mission work in southern Brazil in 1869. There are now in Brazil several presbyteries and a synod, and the work has greatly prospered.

Scotch Presbyterian Work

The Scotch Presbyterian Church has work at various points in South America for English-speaking people and especially for those from Scotland, or of Scotch lineage.

Dr. Kalley's Operations

The work of Dr. Robert R. Kalley, of Scotland should not be forgotten. When driven from the island of Madeira by persecution he decided to go to Rio de Janeiro where he arrived in the month of May, 1855. Here he found some of his Madeira converts who like himself had been driven thither by Romish persecution. He was of the Free Church of Scotland, but acted independently in his missionary operations. A strong church still stands

as evidence of his success. He also brought about the organization of a non-denominational committee in Scotland called "Help for Brazil." This committee supports several missionaries with their wives and several single women who work in the city and state of Rio de Janeiro, in Pernambuco, in Minas-Geraes, and in Espirito Santo.

Captain Gardiner

One of the most remarkable instances of one man being the means of starting a society to support missions in South America is the case of Captain Allan Gardiner, R. N.

Missionary Purpose

Captain Gardiner had been a captain in the British navy, but his mind was greatly impressed by the sad condition of the heathen, and so much so, that when he was about forty years of age he determined to devote the rest of his life to religious work for and among those who were in the darkness of paganism.

Results of His Sacrifice

The story of Captain Gardiner's missionary efforts and his death on the coast of the strait of Magellan is pathetic in the extreme. All his undertakings were failures, as the world might truthfully say, and yet the story of his sufferings and death profoundly stirred Great Britain. Out of his effort and sacrifice came

the South American Missionary Society which did so much for the transformation of the aborigines that Darwin said: "I could not have believed that all the missionaries in the world could ever have made the Fuegians honest." As a result of his efforts in 1888 the South American Missionary Society began work among the Indians in the Paraguayan Gran Chaco, and in 1894 among the Araucanian Indians in southern Chile.

Anglican Activities

Several societies which are essentially Anglican are doing missionary work. The South American Missionary Society is at work in Buenos Aires, where preaching services and good schools are conducted by the Rev. William C. Morris, who formerly was connected with the Methodist Episcopal Mission. The Canadian Church Missionary Association is aiding the work among the Araucanians in Chile. The Protestant Episcopal Church in the U. S. A. began work in Rio Grande Do Sul, in southern Brazil, and has a mission in Rio de Janeiro. It is now a diocese under Bishop L. L. Kinsolving. Bishop Every, the successor of Bishop Sterling, who for a long time was connected with the Fuegian mission, is active in looking after the Anglican

Baptist College and Seminary, Rio de Janeiro

Methodist College, Juiz de Fora, Brazil

people and the Anglican missions in the southern part of the continent and particularly the congregations of the Church of England in the commercial centers. Dr. Fenn when in Buenos Aires added to his regular work among the Anglicans some services for Spanish-speaking people, but this was exceptional.

Southern Baptist Missions

The Southern Baptist Convention of the United States began work in Brazil in 1882. The Rev. W. B. Bagby was the first missionary, and still labors in Sao Paulo. The missions of this Society fringe the seacoast for more than 3,000 miles, and extend up the Amazon 1,000 miles to Manaos. Stations have been founded in every state in Brazil save one. A well-equipped publishing plant is in operation at Rio de Janeiro, and a high-grade college has been founded recently in the same city. Splendid girls' boarding-schools are maintained at Sao Paulo and Bahia. In 1903 a promising work was opened in Buenos Aires, Argentina.

Canadian Baptists in Bolivia

The Foreign Mission Board of the Baptist Convention of Ontario and Quebec started a work in Bolivia in the year 1898.

Other Missions

The Plymouth Brethren, of England, have some workers in British Guiana, Venezuela, Ecuador,

and Argentina. The Regions Beyond Missionary Union, also English, has some work in Argentina and Peru. The Australian Missionary Society has sent some missionaries to South America. The Christian and Missionary Alliance has some workers in Ecuador, Venezuela, Chile, Argentina, and Brazil. Some First-Day Adventists are engaged in Peru and some Seventh-Day Adventists are found in other places. The Salvation Army conducts operations in British Guiana, Panama, Uruguay, and Argentina. There are also other workers in the field, but the most of these bodies are represented by so meager a force that the aggregate is very small. Space does not permit a full recital of the work done by all the Churches and societies that have entered South America, and the good results cannot always be presented in statistical tables.

Mission Methods

Not only have the various Protestant denominations been at work in South America, but there have also been various methods of operation.

A Variety of Types

The types of evangelical mission work may be variously classified. They may be divided into the denominational, the interdenominational, and the non-denominational. The denominational may be divided into that which

is directly and officially under Church boards, and that which is under societies which are affiliated with and under the general auspices of a denomination. In addition there may be denominational work carried on by an independent society or by an individual, where the society or the individual carries on the work in harmony with the doctrines and practises of the denomination and in the interest of the denomination.

The Bible Societies

Of the interdenominational type of foreign mission work there is a fine example in the great Bible Societies, such as the British and Foreign Bible Society, and the American Bible Society. In this work members of many denominations unite, and it has been estimated that through such agencies two millions of copies of the sacred Scriptures have been circulated in the Spanish and Portuguese sections of South America.

Work of the Colporteur

By the distribution of the Scriptures these societies often prepare the way for the regular mission work of the Churches. Frequently the colporteur is a plain man, but he travels far and wide, going over a considerable part of the continent and touching points where

the professional missionary-preacher would not be tolerated. There he sells or gives away his Bibles and in address or in conversation plants the seed of the truth, and after a while the missionary may gather the harvest.

Perilous and Heroic Service

Not infrequently the colporteur takes his life in his hand, and becomes a hero quite as much as the soldier on the field of battle. Such an instance we have in José Mongiardino, a Bible seller in Argentina. He was told that he must not cross the frontier and enter Bolivia, which was bigoted, and, as to Protestantism, a closed country. Obeying his impulse he entered Bolivia and penetrated to Sucre, then the capital of the Republic. He quickly sold his stock of Bibles and started to go back to Argentina where he might replenish his stores. But he did not reach Argentina. A high ecclesiastic declared that the daring colporteur would not get out of Bolivia alive. At a lonely spot he was attacked by two emissaries of the priesthood and murdered. Then the civil authorities took the body to Cotagaita for burial, but the ecclesiastical authorities refused to admit it to the cemetery and Mongiardino's remains were buried outside the wall, between

Typical Bible Colporteur

the graves of a suicide and a murderer. Some time later three men made a tour through Bolivia and, finding the grave of Mongiardino, stood with uncovered heads and reconsecrated themselves to the work of evangelizing South America. These men were the Rev. Andrew M. Milne, for many years the general agent of the American Bible Society, and Bible colporteurs Francisco Penzotti and Jacinto Gaudulfo.

Career of Penzotti

Penzotti, an Italian by birth, was a humble carpenter in the city of Montevideo. There he was converted, and soon became an active worker in the church. He became a colporteur and was made a preacher. He was arrested for selling Bibles and at one time he was imprisoned for eight months in Callao, while his case dragged through all grades of the Peruvian tribunals, including the national supreme court. The accusation against him was unjust and at last he was released. The case was so important that it created international interest. For some time Penzotti preached in a little chapel in Callao, where his converts still give proof of his faithfulness, but the American Bible Society again sent him into the

field, and for some years he labored in Central America. Recently he succeeded Dr. Milne, deceased, as general agent, with headquarters in Buenos Aires.

Efforts to Destroy Bibles

Writing of the results of Bible circulation, Penzotti says: "It is well known that the Roman Catholic clergy persecute the Scriptures more than Saul persecuted David, and they were able to destroy perhaps three quarters of the copies we distributed in our earlier trips," and, he adds, "I have noticed that while the priests burn the Bibles, the people take their images of all sorts and sizes and put them in the fire, at the same time abandoning their sins."

Skill of Karl Hanson

In recent years a young Dane, named Karl Hanson, bravely went through Bolivia selling Bibles when that republic was even more exclusive than Peru. Time and again he was arrested and threatened but he went about his work openly. He happened to be quite an artiste in the use of the mouth-organ and he usually had several varieties of this instrument. He carried his Bibles in a basket which he would put down at his feet in the central plaza of the town, and then he would perform on his mouth-organs until his playing attracted a crowd.

Then he would remove the cloth that covered the Bibles and offer them for sale. In one town he was arrested and sent to prison and his basket with its contents was imprisoned with him. When he got inside the jail the other prisoners crowded around him and wanted to know what he had been incarcerated for. He told them for selling Bibles. "What have you in your basket?" they inquired. Hanson replied, "Bibles." "Let us see them," they said. He showed them and his fellow prisoners bought all the Bibles he had. This young colporteur is now a preacher in Santiago de Chile.

Work Among Sailors

Another type of work is that among the seafaring men, who put in at the various ports. This is called "port work." The regular pastors take this work upon themselves, and go out to the ships in the harbor and hold services. Others arrange for services on shore to which the sailors are especially invited. The nondenominational or interdenominational work of the Seamen's Friend Societies is especially valuable.

Young Men's Christian Association

Two other types of work are among the young men and the young women. The Young Men's Christian Association is estab-

lished in Rio de Janeiro, Buenos Aires, Sao Paulo, Pernambuco, Montevideo, and a secretary is under appointment to enter Santiago. The total membership is 3,056, composed of native South Americans, Anglo-Saxons and other Europeans, the former predominating. The chief opportunities of the Association on this continent lie in the government student centers, the great commercial and political centers among the younger merchant and professional class, both native and foreign, and among the liberal element who have broken away from the established Church.

Opportunity of Young Women's Christian Association

The Young Women's Christian Association commenced work in Buenos Aires in 1906, where there is a membership of 500. Other centers are now under consideration. The large number of women away from home; the unparalleled need of preventive work and the expense of living, make a field for work among women unexcelled in opportunity.

Direct Evangelization is Primary

The direct type of mission work by preaching, gathering congregations, organizing churches, and giving instruction in Sunday-schools must always be regarded as the most essential, but there are other forms of work of a collateral

character which are also important and helpful to the more permanent church organization.

The Press an Auxiliary

Of this class is mission work through the spread of religious literature. People who will not come to a Protestant church may be induced to read a paper or a book that presents spiritual truth. The Protestant Reformation at the beginning availed itself of the then new invention of printing with movable type, and the same method must be used by Protestant missions. Indeed it is now generally conceded that each large mission should have its own press. Such a printing plant is important in view of local needs and will be valuable even if the home publishing-house provides a certain class of publications.

Forms of Literature Required

There must be a true Christian literature in the vernacular of the people, if intelligent and permanent results are to be secured. There must be the Church paper, the Sunday-school lesson helps, and other periodicals, and there must be books as well as papers. They are needed for the mission propaganda to reach and impress the Roman Catholic, they are needed for the young convert and the more

mature member, and they are needed by the native ministers almost as much as by the people generally. The tract societies and the home publishing-houses can do, and are doing, much in this direction, but after they do all they can, the mission can make good use of a press of its own.

Mission Schools

Besides the direct mission work, there is the type that may be called the indirect. The most conspicuous example of this indirect type of mission work is the educational, or that which is done through schools. Such mission schools are planted at strategic points and many of them have had a very interesting history. The school has proved itself to be a valuable agency and an important aid to the more direct evangelistic work.

Sought for the Best Education

"Some of the schools, like the Methodist College of Lima, the Presbyterian Instituto Inglese in Santiago, the American college for girls in the same city, the Methodist schools in Concepcion, Chile, and in Buenos Aires, and McKenzie College in Sao Paulo, have achieved more than a national reputation. They are patronized by students from the best families. Presidents, governors, senators, and men of

Instituto Ingles, Santiago

Santiago College, Santiago

large means send their children to them, for they are recognized in many cities as giving the best education that can be obtained.

An International Work

"The Instituto Inglese in Santiago . . . . may be taken as a representative of one of these schools of higher grade. It takes boys practically through the sophomore year of our average North American college, and is always crowded with students, with a long waiting list that cannot be accommodated. . . . Here were not only young Chileans, but many Bolivians and some from Peru and Argentina, so that the school has an opportunity of doing an international work for South America scarcely less important than Robert College, on the Bosphorus, is doing for the Balkan states. . . .

Protestant Control not a Barrier

"It is distinctly understood by all patrons and parents that the school is a Protestant school, that the Bible is to be read and studied, and that attendance at morning prayers is compulsory, though students can attend the church of their parents' preference. Yet, though of course the great majority of the students are from Roman Catholic families, these re-

quirements do not seem to diminish the popularity of the schools." [1]

True Modern Methods are Recent

These are some of the events and some of the types of work in the missionary occupation of South America, and they show that real missionary operations in South America are comparatively recent. Colonial and state Church activities date from an earlier period, but the true modern mission that goes to the people regardless of national or denominational lines came much later. This is specially true of Spanish and Protuguese South America, and this should be kept in mind in estimating comparative results.

Proportion of Missionaries

To show the urgent need for more workers, there are in South America 800 missionaries men and women, from Great Britain, the Continent of Europe, Canada, and the United States. In Canada and the United States there is on an average one Protestant minister for every 514 persons. In South America each missionary has a constituency of about 50,000, indicating a need in proportion of population 100 times as great as in the Protestant countries of North America.

[1] Clark, *The Continent of Opportunity*, 300, 301.

Favorable Time for an Advance

What has been attempted is small compared with the immensity of the field and the great and pressing needs. More must be done, and now is a favorable time to do it. South America is now more accessible and Protestant Christianity is in better condition to enter and do the work. Now is the time when the evangelical Protestantism of the United States, Canada, Great Britain, Germany, and other Protestant countries should enter, and that without delay. South America's needs loudly appeal, and Protestantism should fly to the rescue.

QUESTIONS ON CHAPTER VI

AIM: TO REALIZE HOW LITTLE HAS BEEN DONE BY PROTESTANTISM FOR SOUTH AMERICA

1. Try to think out the probable consequences if the Huguenot settlement in South America had developed permanently.
2. How would European emigration have been effected by it?
3.* How would the influence of Europe upon South America have been modified?
4. What would have been the influence on the religious life of the continent?
5. What would have been the advantages of permanent occupation of Brazil by the Dutch?
6. What do you think of the attitude of France and Holland in failing to support these attempts?
7. How will our short-sightedness compare with theirs, if we fail to support the present Protestant occupation of South America?

8. How did the sacrifices required of the early Protestant missionaries compare with those demanded to-day?
9. In what ways do these early missionary efforts lay a claim on us?
10. Why were the efforts of Mr. Thomson more successful than if they had been earlier or later?
11.* In what respects is the present a time of reconstruction for South America?
12. What conclusions should we draw from this as to our present duty?
13.* What does Mr. Thomson's experience indicate as to the special advantages of educational work?
14. What inferences would you draw from the entrance of so many Protestant bodies into the work in South America?
15.* Compare the Protestant agencies in South America with those in North America?
16. Which region needs the larger proportion of workers to the population, a thickly settled region or one thinly settled?
17.* What was the value of such a life as Captain Gardiner's?
18.* How should colporteur work be followed up to secure the greatest effectiveness?
19. How can you justify so much religious literature in North America and so little in South America?
20.* Why do you think that the Instituto Inglese is so popular even with Roman Catholics?
21. Try to find out how the equipment and endowment of this and similar South American Institutions compare with those in North America.
22.* Compare the present needs of South America with those in North America.

REFERENCES FOR FURTHER STUDY

CHAPTER VI

Missionary Work.[1]

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Beach, Geography and Atlas of Protestant Missions, 124-141.

Brown, Latin America, Lecture IV.

[1]The present needs and opportunities for missionary work will be set forth in the missionary periodicals.

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Clark, Missionary Review of the World, Nov., '07.
Clark, The Continent of Opportunity, XXXVIII, XXXIX.
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Protestant Missions in South America, X.
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THE PROBLEM AND ITS SOLUTION

I have done all in my power to pull them out of the cesspool of ignorance and vice. . . . They are always the same—brutal, drunken, seducers of innocence, without religion and without conscience. Better would be the people without them.... The priests of these villages have no idea of God, nor of the religion of which they are the professed ministers. They never study. Their disorders of the bed, from these to the temple looking for more prey for their horrible sacrilege, then back to laziness, drunkenness, and the awful disorders of the bed again. You cannot imagine the pain that these things give me. I am sick and tired of it all. There are exceptions, but so very few that they are not enough to mitigate the pain.

—Alfonso, Bishop

There are those among our converts who suffer persecution, the alienation of family and friends; they find it more difficult than do others to get employment; doors are closed to them that are open to others. Many have been obliged to leave Venezuela, but are standing firm, living Christian lives, and some are working for the Master in other lands.

—Mrs. T. S. Pond

In the evening we had a fine crowd. What a cosmopolitan congregation it was! Argentines, Welsh, Germans, Spaniards, Italians, Austrians, Jews, Russians, English, French, Dutch, and one Jap, were all pointed out to me, and God's Spirit was working to make of one heart and faith these people of diverse race, language, and education.

—Robert Elder

VII

THE PROBLEM AND ITS SOLUTION

The Problem Complex

SOUTH AMERICA presents a problem to be studied and solved. This problem is not simple but exceedingly complex; hence, it requires careful analysis and broad comprehension.

An Unchristianized Continent

What do we find? In brief, we perceive a continent that never has been Christianized in the true and complete sense of the word; a continent that is mainly dominated by a low type of Romanism, which has its strength chiefly along the fringe of that great land, and has not penetrated throughout the interior; a continent where there are millions of pagan and semipagan Indians, since the mass of the aborigines has been practically untouched by the Christian religion; a continent with millions of people of mixed races with Indian, negro, and a small strain of European blood; a continent

almost entirely submerged in superstition; a continent with an appalling degree of illiteracy and ignorance; a continent with a generally low social condition, and, generally, with a low standard of morality. This is the situation briefly stated. The problem is to change and improve these conditions and to make the countries of South America truly Christian.

Many Races, Classes, and Languages Involved

This problem is complex, because there is not merely one thing, but many things to be done; because it does not mean merely one race but many races to be touched; because it does not mean merely one class but many distinct classes within each race; and because it does not mean a single language to be used but many languages—the Spanish, the Portuguese, the aboriginal tongues, and, to-day various languages from modern Europe and other parts of the world.

Strengthen the Protestants

To particularize, the first duty is to provide strong religious influences for the Protestants who are in the various countries of South America. The force of Roman Catholic environment in such a land as South America is very great. The Protestants who are there make a very small minority as compared with the many millions of

Roman Catholics. They are in danger of being overwhelmed by the moral force of numbers. They realize that they are only a few among the many, and they are conscious that they are in an atmosphere which is not favorable to the growth of Protestantism. They are breathing a different air, an air that has a subtle influence upon those who breathe it long. The danger is not so much in the open antagonism of Romanism, though that may be powerful when personal or business ambitions are involved, but the most insidious and potent influence is that of social Romanism. The young Protestant finds himself surrounded by society which is Romish to the core. He finds it difficult to keep aloof. Perhaps he marries a Roman Catholic lady. Then the children are brought up in the Roman Catholic Church and, in this way, influential Protestant members and their decendants have been acquired by the Church of Rome.

Moral Deterioration and Indifference

Even where there is not as complete an absorption, yet under the influence of the Romish environment in a new and strange land, too many Protestants abandon the religious habits of their homeland and become indifferent to

Church obligations, and give up the Sabbath day to sport or business. Those who are in the new land merely for money-making are, amid such environments, easily overcome, or are in danger of being overcome by the spirit of worldliness, forgetting their Church and, it is to be feared, their God. Such Protestants need missions quite as much as the Roman Catholic or the pagan people of South America, for, if we are allowing Protestants to slip into Romanism or to lose their religion, we may be making a net loss even when we convert Indians or other natives. While we care for the latter, we must not neglect the former.

Many Hold to the Protestant Faith

While some are lost to Protestantism and some to all religion, we should not fail to recognize the fact that a goodly number in many places have not denied the faith in the new land, but in spite of the environments have remained true to God and his Church and have endeavored to bring up their children in the fear of God and the worship they had learned from their fathers in the Protestant lands from which they came.

They Need Church Services and Schools

We must give foreign, as well as native Protestants, the services of the Protestant Church, and we must give their children Pro-

testant schools, where they may be taught without coming in contact with the Roman priest and with Romish doctrines and practises. The home Church must establish and maintain strong Protestant centers from which shall radiate the truth, while their recognized strength will command respect. Then the small places and the native mission stations will have encouragement and gain strength by the example of the strong center.

Should be Identified with Mission Work

The foreign Protestant who for any reason is resident in South America should be identified with mission work as thoroughly as possible. If he is identified in any way the mission is strengthened in the eyes of the native, whereas, if the resident Protestant keeps aloof from the mission and shows it no respect or sympathy, the mission work is not likely to command the attention and respect of the natives as otherwise it would.

A Pure Gospel for Spanish and Portuguese

A second work is to give the pure gospel to the Spanish and Portuguese natives who have been brought up under the teaching of Romanism. One may ask: Why should Protestants engage in missionary work among Roman Catholics in South America?

Protestantism should Present its Message

1 Protestants have just as much right to send missionaries to Roman Catholic countries as Roman Catholics have to send missionaries to countries that are overwhelmingly Protestant. Roman Catholics do not hesitate to send missionaries to America, England, Sweden, and Norway, and it is only fair that both religions should have a chance to prove which is the better fitted to meet the needs of the people.

It has Responded to the People's Calls

2 Protestantism has not entered South America uninvited, but has responded to calls from the people. "When General Sarmiento was elected President of Argentina, one of the first things which he did was to give Dr. William Goodfellow, an American missionary returning to the United States, a commission to send out a number of educated women to establish normal schools in Argentina."[1] The Rev. Thomas B. Wood, also an American missionary, at the request of the president of Ecuador, gave him a plan of public instruction, which was adopted by the president and the cabinet, and the congress passed a bill adopting it and giving one hundred thousand dollars to carry it into active operation. It was feared

[1]Speer, *Missions and Modern History*, Vol. I, 219, 220.

that when the new president came into power he would not favor these schools. But he was more in earnest about them than his predecessor.[1]

The Republics have Taken Action

"Those who say that South America does not want Protestant missions have only this ground for their statement; namely, the Catholic Church does not want them. That they are not regarded by the people as an intrusion is shown by the fact that the constitutions of almost all of the republics have been amended, in spite of the opposition of the Church, to allow freedom of religion and to secure the rights of those who hold and propagate other forms of faith than the Roman."[2]

Romanism in South America not genuine Christianity

Romanism in South America is not genuine Christianity and has signally failed to impart high religious and moral ideals. It may claim to be the successor of the primitive Church, but it has departed from original righteousness.

Assertion not Proof

Romanism in South America may call itself Christian, but assertion is not proof. A label does not determine the character of the goods in a package. Even resemblance in some

[1] *The Open Door*, 148.

[2] Speer, *Missions and Modern History*, Vol. I, 220, 221.

particulars is not complete evidence of genuineness. A counterfeit coin calls itself genuine and has some resemblance to the genuine coin, and some may be deceived by it, but that does not make it genuine.

Tendency to Become Repaganized

Whatever may be said concerning Romanism in Protestant countries, certainly the Romanism of South America is not the pure religion of Jesus. Centuries ago it was the religion of the "dark ages." Brought to South America, it was affected by the unprincipled adventurers from Spain and Portugal and by the priest of corresponding type. Repaganized by contact with the pagan aborigines, it was isolated for centuries and permitted to grow in an unrestrained way. The result is what has appeared along the centuries and what exists to-day.

A Degraded Type

One who was thoroughly familiar with the type of Romanism in Latin America has said: "We find there the very lowest and most degraded form of Romanism that can be conceived. Some European and American Roman Catholics who go there will not recognize it as their religion, but prefer to attend the Protestant churches.

"The most influential man in South America

in an interview which I had with him on the day of my sailing from Rio, said: 'It is sad to see my people so miserable when they might be so happy. Their ills, physical and moral, spring from a common source, lack of religion. They call themselves Catholics, but the heathen are scarcely less Christian. The progress of the Anglo-Saxon race is due to their religion. Our people have left the firm foundation and are trying to build their fabric in the air. Two weeks ago I had a call in this office from Julio Maria, a Catholic priest of great learning and eloquence, who has been traversing Brazil from north to south preaching and holding conferences. He said to me: "The moral and religious condition of this people is unspeakable, almost remediless. I see but a single ray of hope and as a Catholic priest I am ashamed to say where I see it." I expect him to tell me, that he finds it in some Protestant mission'."[1]

Dr. Alexander's Testimony

The Rev. W. T. A. Barber, of Cambridge, England, gives a not unfair picture when he speaks of "the vast South American continent where but the dull light of an effete Romanism

Only a Dull Light

[1]The Rev. George Alexander, quoted in Speer, *Missions and Modern History*. Vol. I, 223.

makes darkness visible." This darkness should be dissipated by the true light of the gospel.

A Needed Work of Purification

"Even if the Roman Catholic Church in South America were better than it is, Protestant Missions engaged in founding Protestant Churches would be needed to do for the Catholic Church just what the Protestant Church does for it in the United States . . . . The Protestant Churches will not absorb the Catholic Church. They will in a measure purify it."[1]

Service to the Incoming Immigrants

The third duty is to meet, greet, and evangelize the incoming immigrants before they are controlled by the conditions and Roman environments of South America.

Susceptible to Gospel Influences

Hundreds of thousands of immigrants are entering every year. About two hundred thousand have been coming annually to Buenos Aires alone. In the year 1907, there came from foreign countries and from Montevideo 329,122 into Argentina. So they have been entering other countries. Most of these are Roman Catholics, but not a few are Protestants, and these Roman Catholic immigrants, having broken away from the priest at home and finding

[1] Speer, *Missions and Modern History*, Vol. I, 223.

themselves in a new land, do not take on control as easily in the new country. In the period of transition or readjustment they are more susceptible to pure gospel influences than the South American native.

Italians Open to Truth

Many of the immigrants are Italians, who are familiar with the rupture between the Italian government and the Vatican, and whose sympathies are with the government in this contest between the civil government and the papacy. Many of them are from northern Italy where they have had some measure of contact with democratic Switzerland and republican France. Such immigrants come with ideas of liberty and with views somewhat different from the ordinary Spanish or Portuguese stock in South America.

May be Won by Prompt Action

Having severed the old ecclesiastical bonds, they are more open to approach, and especially while they still feel themselves strangers in a new land. The time to evangelize them is when they are in this condition, before they consolidate with the old Romanized population and before the local priest gets his firmest grip. It is easier to reach such people as they come and before the land is filled. In a generation

this new comparatively unoccupied continent will largely be peopled. Now is the time to reach, to teach, and to make them genuinely Christian.

Mixed Races to be Reached

The fourth line of work is to reach the mixed races, especially those with Spanish and Portuguese, and those with mixed Indian and negro blood. In many places Romanism has come in touch with them and left its mark, but most of them, especially in the interior have little conception of Christ or true Christianity.

Christianizing Indians and Orientals

The fifth duty is to reach and Christianize the pagan and semipagan Indians and other non-European peoples. The great mass of the pure Indians remain untouched by the Christian religion and they are as pagan as the heathen in Asia or Africa.

Seeking to Help Those in Doubt

The sixth duty is to reach and evangelize the people of little or no faith. Many intelligent and educated men have reacted from Romanism. It is the recoil from superstition. What they have seen and heard has caused them to lose faith in the priest and in the Roman Church, and, having been taught that there was no other Church, and knowing no other religion, they have broken away from all religion. This is

especially true of professors and students in the universities. Many of them have become infidels or bald atheists. Such persons of education and intelligence should be saved, as should many who are on their way to agnosticism or to atheism. The presence of a reputable Protestantism will attract their attention and tend to influence their opinions. Direct efforts, judiciously made, may bring them to the better knowledge of Christ.

Aiming to Reach All Classes

In general we must reach and evangelize all classes of society, the highest as well as the lowest. Said Jesus: "The poor have the gospel preached unto them," and so it should be always. The mission must seek the poor, but it should help the middle classes, and reach the upper and particularly the intelligent classes. The upper classes need the gospel and the poor and illiterate need the aid of the so-called upper classes. Individuals of the upper and intelligent ranks of society give tone to the mission and secure it added respect, while they may help to guide the plainer and less informed classes.

Purpose of General Enlightenment and Uplift

We must also spread intelligence and uplift the people generally, morally, socially, intellectually, and even politically, but elevate

them politically without ourselves engaging in politics. The Protestant missionary should not meddle with the party politics of the country, but he can benefit the people politically by increasing their intelligence and by spreading the principles of righteousness.

Many Difficulties in the Way

That there are difficulties in the way of a solution of the problem may well be imagined. The people are held by the grip of the centuries and the habit of the generations is hard to overcome. They are held by the power of venerable prejudices against Protestants and Protestantism. They have been taught that Protestantism was of the devil and that Protestants are in alliance with his satanic majesty.

Romish Social Influence

There is the social influence of Romish circles in all grades of society which must be counted on as antagonistic, though its opposition may not be as coarse as other kinds of opposition. To become a Protestant convert means social ostracism, even from members of the family.

Power of the Hierarchy

There is the immense ecclesiastical and political power of the Roman hierarchy and the power of an enriched and strongly entrenched Roman Church with its millions of members. There are the new and varied methods of Romanism,

more subtle and sometimes quite as effective as the more open and brutal methods of other times. In a certain town where a Protestant mission was started, the priest aroused the people to violently drive the preacher out of the town, and it was well understood that the violence would result in the preacher's death; but the preacher, was brave and succeeded in rallying influential persons to his defense so that the danger was safely passed. Later the bishop removed that priest and sent a Jesuit who moved quietly among the people and injured the congregations much more than had the other priest by his open and violent methods.

Low Moral Standards

Social corruption and low moral standards are strong barriers, as is the indifference to religion on the part of certain classes.

Race Prejudice

Another obstacle is a race prejudice which is sometimes invoked by the opposition. To the suspicion which is the result of continuous conditions through the centuries and to some extent the effect of training, there is added the fear that the foreign missionary may have some ulterior motive in the interest of the nation from which he comes. In other years more than now this prejudice was aroused against

America and Americans. At the present moment, however, a better feeling prevails.

Few Workers—How Solve the Problem

Among the difficulties which every one may easily recognize is the comparative numerical weakness of Protestants, the paucity of true Christian workers, the inadequate equipment of the missions, and the lack of money from the homeland. In the face of all these difficulties it may be asked: Can this problem be solved? We answer that, though the solution is difficult, nevertheless it is not hopeless.

Types of Effort

Recall the several types of Protestant effort in South America.

Part of Colonizing Scheme

First, there was the introduction of Protestantism as a part of a colonization scheme, as, for example, in the case of the French and the Dutch.

Work of State Churches and Chaplains

Second, there was the work of state Churches looking after their own flocks, as in the case of the Reformed Church of Holland and the Church of England. The latter for a long time has had chaplaincies for this purpose, generally in ports where Britons were engaged in commerce.

Caring for Their Own People

Third, there was the care of citizens of foreign countries by religious bodies of the homeland. The Scotch Presbyterians had done some work

of this character. These were efforts of Europeans, primarily, and almost entirely, for persons of European stock and particularly their own.

Aiming to Reach Miscellaneous Foreigners

Fourth, there was the attempt to reach and give religious care to the miscellaneous foreigners who professed to be Protestant, and to preach to them in their own home tongue. This type of work went beyond denominational lines and was missionary work.

Effort to Reach Natives of Latin Stock

Fifth, there was the effort to reach the natives of the so-called Latin stock in their vernacular, such as the Spanish and Portuguese languages. This was the first form of strictly foreign mission work.

Gospel for Indians and Mixed Races

Sixth, there was an effort to carry the gospel to the aborigines, and the races of mixed blood. This was purely missionary also.

Six Preliminary Forms of Work—The Permanent Form

Thus there have been six distinct forms of Protestant work in South America. Some of them were temporary and some may be regarded as experimental. Now the permanent work is to be done. The Church of Christ faces the problem as it is in the present period. How is it to be solved?

The solution is not to be brought about by

Discarded Methods

physical force or arms, or by a Protestant invasion in imitation of the Spanish conquest. Neither is it to be by political power; for the Protestant mission in South America does not, and must not aim at any governmental aggression or territorial absorption.

The Solution, the Truth and the Spirit

The solution will come through the vital power of the gospel, the conquering power of Christian truth, and the accompanying power of the divine Spirit. The weapon is "the sword of the Spirit."

Christian Triumph Over Difficulties

Christianity has always triumphed over the greatest odds. At the beginning, with the world against it, it won its way. It entered pagan Europe and conquered. To-day it is conquering in many parts of the world. Great as are the difficulties in South America, the gospel has overcome as great and even greater difficulties, and it can and will triumph in South America as well.

Path of Success

The solution is through the Protestant mission —the mission wisely planted, judiciously conducted, and strongly sustained.

Duty of North America

The problem cannot be solved by South America alone. The Roman Church will not and cannot do the work, the masses trained by

the Roman Church cannot, and the Protestants in South America are too few to perform the extensive work that is needed. The Protestant nations of the world must sustain missions in South America and the greatest responsibility naturally and providentially rests upon the Protestants of the United States and of Canada. The other people of the world look upon South America as within the sphere of the moral and religious influence of North America. Because of proximity, opportunity, and ability, it is the duty of the Christian people of the North to do the greatest work in solving this problem in the sister continent.

Evangelistic Work

There must be the missionary to start the work by gathering the congregation, preaching the Word, guiding the converts, organizing the Church, instructing the members, and training workers.

Kind of Preaching Needed

The kind of preaching is important. It should be strong and unmistakable, but not offensive or insulting. There must be a regard for the people and a recognition of the circumstances under which they have been taught and trained. Error is to be overcome, but this may be done by preaching the truth

in its purity, so that the people will see the contrast between the truth and the errors they have been taught. Sometimes there may be necessity for an open controversy and even public debate with a champion of false teachings, but when this is necessary great judgment must be exercised by the missionary.

Type of Men

To have the right kind of preaching, there must be the right kind of preachers. No man should be sent to South America, who has not the right qualifications for the field. It is a mistake to imagine that the preacher who is a failure at home will do for the South American mission field. There, a high type of man is needed. He should have a fair education and training. He should have a positive, personal religious experience. It will be well if already he has had some practise in the management of a church. He should have real ability as a speaker, for the Latins like oratorical ability with culture and elegance. He should be a man of action and of promptness that will never be overcome by the *manana* habit.[1] Some knowledge of the language of the country ac-

[1] The habit when things are to be done, of saying, *manana*, (to-morrow).

quired before he leaves home will be invaluable and will save much time and trouble when he reaches his field. How to get such men is one of the subordinate and yet vitally important problems.

Native Ministry

Next in importance is the development of a native ministry. A certain proportion of missionaries from the homeland are necessary to introduce the gospel and to train the members and workers, but the Church never can become a Church of the country unless it raises up preachers from the people of the country.

Careful Selection and Training

The native preacher must be carefully picked out and just as carefully trained. He will have the example of the missionary, but he must have a fair education and some theological instruction. Where shall he get it? Ordinarily it is not wise to send native preachers to Europe or America to receive either a general or a theological education, because residence in the foreign land takes them out of touch with their own country and they are likely to find it difficult to conform to the conditions of their own people. If one needs evidence of this, all he has to do is to recall how many from mission fields have come to this land for an education

and never have gone back to preach in their native land.

Theological Seminaries

For this reason, and also because it is impossible to send all, it is necessary to establish and maintain theological seminaries at different points in South America. Sometimes a portion of a high-grade school can be utilized for this purpose, but, if it is possible, it is better to have a separate building. It may be observed that in a mission field it is not necessary to have as many specialists and to carry certain studies to the same extent as in the highest-grade seminaries in America or Europe. The needed thing is to give the students sufficient knowledge to do their work among the kind of people to whom they are to minister.

Church Buildings

A very imperative requisite for the permanent occupation of the countries in South America is the church building. Missions usually begin in very humble places, a small hired room for example, but Roman Catholics are trained to look for an ecclesiastical structure, and they find it hard to regard a store-room as a church. A church building, therefore, has more attraction for them. Furthermore, the people of a community are apt to regard the congregation in

the little room as a temporary sojourner and the missionary as a temporary expedient, but when the mission buys land and erects a church building thereon, the people realize that it has come to stay and is a permanent part of the community, and, so it commands their respect and becomes more attractive.

Day-Schools or Boarding-Schools

Another agency to solve the problem is the day-school or boarding-school that will give a secular education under Protestant auspices.

Influence of Schools

People will send their children to mission schools who would not let them go to a Protestant Church service. In all these mission schools there should be as much missionary work as possible. There may not be many positive conversions among the students, but even if the pupils do not become Protestants, they are quite sure to form a very different opinion of Protestants and Protestantism from what their fathers and forefathers had. They will at least become liberal Roman Catholics, and the school that does nothing more than that is a factor for freedom and enlightenment. But the mission school should accomplish much more than that. It should teach pure Christianity,

and be a means for making and developing true Christians.

A True Christian Literature

An important aid in mission work is a religious literature in the language of the people. Besides the tract and paper there should be Christian books to be sold at a very moderate price. There should be the mission library with its loan section for free circulation. The missionary should have his doctrinal and other books for loaning and in some instances for giving away. A good book used with tact in this way may accomplish much good. Such a book presented to a judge or an official in the local or general government may disarm prejudice and convince him that the mission has no motive but the welfare of the people.

A Mission Press

As soon as possible the mission should have its own press with which to supply local needs and make the mission independent of other local publishers. Properly managed it will economize time and money and promote efficiency. The cost of these publications seldom can be covered in a mission field, for usually the people are too poor and the buyers are too few. Because of these facts, the press and the literature should be considered by the home Church

in making special and regular appropriations. A special fund for the publication of needed literature would be of immense service.

Other Mission Agencies

The orphanage, the medical mission, and other humanitarian agencies also, can in their way, greatly aid the ordinary mission work and help solve the general problem.

Self-Support

One of the problems of the mission itself is the matter of self-support. Very seldom can this be expected at the beginning, and where there are certain continuous conditions it should not be expected for some time. It is desirable, however, that, after a reasonable period, a mission ought to support or nearly support itself, so that a part or all of the direct missionary appropriation to that particular point can be withdrawn and applied to some new or more needy place. This is one way to expand the work. It is also the way to develop a self-reliant Church.

A Matter of Education

Much can be done in the way of developing self-support. It is largely a matter of education and training. Unfortunately at the beginning in many places a faulty policy was adopted. In order to make a contrast with the financial exactions of the Roman Church the Protestant

missionaries asked no money at all, and the result has been that some of the converts have been so badly trained as to imagine that one of the peculiarities of Protestantism was that it did not need nor expect financial contributions. At the beginning, of course, there should be no pressure for money, but people whose contributions have built great churches and paid for the costly services of the Roman Church can pay something toward their own religious services. Many instances could be cited which show that the spirit of self-sacrifice can be drawn out and the people can be taught to give. Too much should not be expected at once but the training process should go on. The possibilities are very great. In one section of South America we have known one division of the field to contribute as much as $48,000 (gold), in a single year, though in that section there were only a few charges that were entirely self-supporting. In a church in another section many of the members give one tenth of their income no matter how much or how little it may be. These instances show what may be done by judicious training. The people can be shown that there is a wide distinction

between the financial demands of Romanism and the free offerings of Protestantism.

Strong Policy in the Home Field

One of the greatest problems is to impress the home Church with the importance of South America as a mission field and to induce the Church in the homeland to furnish sufficient supplies and to energetically prosecute mission work in that continent.

More Men and Money

This means the sending of many men and the contribution of much money. South America has never received appropriations in proportion to its needs. Other continents have received many times more than this vast and neighboring continent, notwithstanding the fact that heathen and semiheathen conditions are quite as bad in South America as they are anywhere else in the world.

Conditions of Success

The problem is to get the Church to send a sufficient number of missionaries and a sufficient amount of money to strongly sustain the missions now in that continent and to expand the work as the opportunity opens.

A Sense of the Magnitude of the Work

The home Church must be made to realize the importance and the magnitude of the work, and it must be made to feel an interest in the moral and religious welfare of the people in South America.

QUESTIONS ON CHAPTER VII

AIM: TO REALIZE THE GREAT NUMBER OF IMPORTANT PROBLEMS AWAITING SOLUTION

1. If you settled in South America for business purposes and found no Protestant Church within reach, what do you think you would do?
2.* What do you think would be the effect on your Christian life?
3. How would the temptation to drift away from all Church influences compare with the temptation of business men in this country?
4. Do you think that a man becoming a Roman Catholic under such circumstances would likely do so from conviction?
5. What would you do for the education of your children, if there was no Protestant school within reach?
6. Does Roman Catholicism leave its communicants in North America without church and school privileges?
7. Do you think it is to be commended or blamed for this?
8. What is your conclusion as to our duty toward the Protestant settlers in South America?
9. Sum up what you know of Roman Catholicism in South America.
10. How does it seem to compare with the Roman Catholicism in North America?
11. Do you consider its priesthood as a whole qualified to represent Christianity?
12.* Do you think that society can be truly Christianized without a free use of the Bible?
13. What would you infer as to opportunities for mental enlightenment from the welcome given to Protestant education?
14. What would you infer as to spiritual enlightenment from the superstitions about images?
15.* How do the religious needs of South America seem to you to compare with those of North America?
16. Is the aim of missionary work in South America primarily to make people Protestants, or to make them earnest and intelligent Christians?

17. If you knew of a Protestant town where conditions were as bad as they are in Roman Catholic South America would you advocate sending Christian workers there?
18. Would you advise Italian peasants, only nominal Roman Catholics, to emigrate to North or to South America?
19. In which continent do you think they would have the best chance for coming under good religious influences?
20. What is our duty toward those who go to South America?
21. Sum up the arguments for missions to the Indians of South America.
22. What would you recommend to a South American friend who had become agnostic?
23. To whom would you send him for counsel and sympathy?
24. What is the importance of winning the student class of a country to an earnest Christian faith?
25.* Sum up the present obstacles to an adequate Christianization of South America.
26. Why is it so important to secure native preachers?
27.* What effect will the erection of handsome church buildings have upon self-support?
28. Is a school an absolute failure that yields no actual conversions?
29.* Arrange the problems of missionary work in South America in what seems to you the order of their importance.

REFERENCES FOR FURTHER STUDY

CHAPTER VII

Problems.

Brown, Latin America, Lecture V.
Guinness, Peru, XXXIV, XXXV.
Tucker, The Bible in Brazil, 60, 103, 143, 150, 211, 219, 257.

THE OUTLOOK

In all material matters, as well as in matters more spiritual, in her mines and manufactures, in her forests and fisheries, in her commerce and agriculture, in her schools and churches, in her politics and business, South America is to-day preeminently the CONTINENT OF OPPORTUNITY.

—Francis E. Clark

Buenos Aires is one of the most cosmopolitan cities of the world, both as regards population and the press. There are newspapers printed in almost every language of the globe. Probably the only Syrian newspaper in America, *The Assudk,* is issued in this city.

—John Barrett

In the first place, you have no complexity of language. All South America speaks the Spanish language, with the exception of Brazil, which speaks the beautiful language of Portugal. And when you have acquired these two remarkable tongues, a man who goes to these countries can in one year's time be able to preach the gospel of Jesus Christ to the people. When you have acquired those romantic and splendid languages, you have at once the key with which to reach the people. You have no complexity therefore in language. You have the advantage of situation. The population of South America is yet meager, and it is gathered along the coast, easy of access, ready to be dealt with in cities where you will be welcomed, and where the opportunities to preach the gospel are freely given.

The third thing I wanted to say about this field is that the only opposition offered, the only thing that you have to overcome—because you may at once put out of consideration the few heathen tribes that are in the interior of the country—the only thing that is to be fought against is a corrupted Romanism that is already self-condemned.

—James W. Morris

VIII

THE OUTLOOK

The Outlook

THE past has been reviewed, present conditions have been considered, and now we look into the future and ask: What is the outlook?

For the Continent Itself

First, What is the outlook for South America itself?

Probabilities

We behold the great southern continent, with its eleven republics and its three European colonies, and ask: What are the probabilities for this vast continent? What will it be in itself, and for itself, and what is it destined to be among the other continents of the earth?

Material Possibilities

As to its material outlook, the possibilities are beyond the guess of the strongest imagination. Neither reason nor science can fully estimate the possibilities or the certainties. South America's natural resources are varied and extensive. They are practically inex-

haustible and the probabilities are that South America is richer in natural resources than North America. In the very nature of things, there must be a great and incalculable development of these natural resources—agricultural, mineral, animal, in field and forest, in mountain and plain, in stream and in sea. Already the development is going on with great rapidity. Mines are being opened and operated, and the soil is being cultivated as never before. New enterprises are being projected and old enterprises are having greater prosperity. Towns are growing and cities are being enlarged and beautified. Everything shows that within twenty-five years the material development will be immense.

Immense Future

It is the coming continent, and a coming continent with a great future. One of her poets has said there is, "A future for Latin America, immense as her mountains and her seas, brilliant as her skies and her resplendent stars." Agassiz believed, that "the future center of civilization of the world would be in the Amazon valley."

Commercial Intercourse

This material development and internal transportation necessitates and implies a foreign

commerce. Other nations want the products, and the people of South America desire the production of other lands. All the commercial nations of Europe are rushing their fast steamers to the coasts and up the rivers of South America, in excited competition to secure the largest possible proportion of these products.

Effect of Panama Canal

The wonderful Panama canal will revolutionize the world's commerce and be particularly valuable to South America. With the opening of the canal will come a new and brighter day for South America and especially on the west coast. The canal will bring New York 4,000 miles nearer Valparaiso and 8,600 miles nearer Guayaquil. It will reduce the distance from Liverpool to Valparaiso 2,000 miles, and shorten the route from Hamburg to Callao 3,000 miles.

Railway and Steamer Expansion

South American countries are also helping themselves by spreading their railroads and multiplying their steamers both for river and for ocean traffic. Peru is now having built fast steamers that will cut in half the present time from Panama to Callao, that is to say, from ten to five days; while Chile is reducing the time between Callao and Valparaiso in the same way from ten days to five days.

Better Ports

Port improvements are being carried on in various places. Not long ago large ships could not come within miles of the city of Buenos Aires, but now they can sail up to the great docks at the very edge of the city. At Montevideo a great sea-wall is being constructed and many millions of dollars are being expended on miles of docks at Rio de Janeiro. On the west coast similar improvements are projected, as, for example, a dock system is proposed for Valparaiso at a cost of $20,000,000 gold.

Population Prospects

What is the outlook as to the population of South America?

Factors to be Considered

We have considered the aborigines and other inhabitants of the South American continent, with their blends and some of their characteristics. Will the present conditions continue or will they be modified? What will be revealed in the future and in the very near future?

Increase of Native Population

There is now a rapidly growing population. In the first place, there is a large natural growth of what may now be called the indigenous population, in which we may include the various peoples who came into South America at and since the close of the fifteenth century.

But there is another and more remarkable

Avenida de Mayo, Buenos Aires

Plaza de Mayo, Buenos Aires

Enlarged Immigration

growth of population by recent immigration, and immigration which is now entering the various countries. Knowledge of the resources and possibilities of South America has been spreading, and this knowledge has impelled persons in many lands and of different races and tongues to emigrate to its shores, and, instead of diminishing with the lapse of years, the attraction has steadily increased. With the natural increase and the steady stream of immigration the numerical development of the population has become exceedingly remarkable. It is going up by leaps and bounds.

Many Italians and Spaniards

The types of immigrants are worthy of study. For years the Italians have been in the lead, but now the modern Spaniard is becoming a close second. The character of the population of South America is being considerably modified. It is now a conglomerate, but the inflow of many peoples means a new composite population in the main greatly superior to the mixed population of the previous four centuries.

A Process of Re-Europeanization

It means the re-Europeanization of South America. The early invasion by Europeans was not strong enough to overcome the Indian type. In the blend the aborigine more than

held an equal place. When the negro came from Africa the European percentage became still smaller. But now the incoming tide of Europeans is so increased that the European stock must become much stronger, while the tendency to settle in colonies is likely to preserve the peculiar race characteristics. This re-Europeanization means a new type of South American, with the Caucasian element dominant. The American is contributing to this change, but numerically not to the same extent as the British, the German, and other European peoples. Altogether this means the making of a new South America.

Sanitary Improvement

The outlook for health conditions is more encouraging. The masses have not been regarded as a cleanly people, but they show signs of improvement in this respect. Sanitary regulations are becoming stricter as the laws of health are better understood. Cities are introducing underground drainage, and the people are beginning to take thought for their physical surroundings. It has been demonstrated that even tropical sections can be sanitated and that the disease-bearing mosquito and the bubonic-bearing rat can be exterminated. What

OFFICE OF *La Presna*, BUENOS AIRES, THE GREATEST SPANISH DAILY NEWSPAPER IN THE WORLD

the Americans have done in the city and Isthmus of Panama proves that. All this means that life is becoming safer, and this greater security will more strongly attract people from other lands and reduce the death-rate.

Intellectual Outlook

The intellectual outlook for South America is steadily improving. Though there still is appalling illiteracy, nevertheless intelligence is increasing. There is a multiplication of school facilities and an improvement in educational systems, and Protestant missionaries have had very much to do in bringing about these improvements. Foreign teachers, including many Americans, have been introduced, and native teachers have been educated in Europe or America, in many instances their governments paying their expenses for a number of years, that they might receive pedagogical training and bring back the best and most modern ideas and incorporate them in the school systems of their own countries.

Literary Advance

The people of South America generally are far from being a reading people and much of the little literature that is read is not of a lofty character, but there is improvement even in

this particular. South America has always had some highly educated people, but now the number is increasing, and the literary standard among the people is rising. The newspapers are becoming more numerous, and though many of them are not to be compared with the average paper in Europe or America, nevertheless in many instances they exercise a liberalizing influence, and some of them, like *El Mercurio* of Chile, and *La Nacion* and *La Prensa* of Buenos Aires, will compare favorably with the best English or American dailies.

Political Progress

The political outlook has in it much of encouragement. Perfection has not been attained. Indeed, some of the countries are far from it, but conditions are more settled, and there is increasing stability of government, though the inherited spirit of revolution now and then stirs itself. Argentina, for example, once torn by internecine struggles, has now a fairly well-settled government and has not had any extended revolution for a number of years. In February, of 1905, a revolution was attempted but it asserted itself only about a night and a day and was easily suppressed. That means, not merely that the government

was strong, but also that the people are no longer easily induced to take part in such uprisings.

Growth of Freedom

The people and the politicians are learning from experience, and the nations of South America are learning from closer and longer contact with other nations. Then there is a spread of free ideas, the liberals and progressives are becoming stronger, the Roman Church does not exercise quite the same political domination, and the people are beginning to master the art of self-government.

American Ideals

In this connection it should be remembered that the political ideals of South America are not Latin nor European but American. When the South American republics were formed they did not follow the governmental plans of Spain or Portugal, but imitated the American system, copying the Constitution of the United States of America and endeavoring to work according to its form of government. So their political ideal is not Latin but Anglo-Saxon. Their imitation is not absolutely exact, but, though they do not strictly live up to their ideals, yet they have the ideals and are stretching up toward them, and the outlook is more hopeful than ever before.

A Place Among the World Powers

South America is growing in political importance. South American nations are taking their place among the older peoples of the world. They now sit side by side with the world powers at the Hague Conference, their statesmen present international "doctrines," and their representatives discuss and vote upon international questions.

International Organizations

So the place of the South American nations in the Pan-American Congress and their association in the Bureau of American Republics at Washington show that South America is surely taking her place in world affairs and is destined to have an increasing importance as a world force.

Moral Standard Rising

The outlook as to morals is not so bright, but it is not utterly discouraging. After centuries of secretiveness, false pretense, and immorality, due largely to the bad start given by the early Spanish and Portuguese adventurers, and fostered and permitted to continue for centuries by a corrupt and a corrupting ecclesiasticism, it can hardly be expected that the mass of the people will be transformed in a moment, or even after the lapse of a few years; but, though the average morality is low, a moral sentiment

is forming and strengthening and the moral standard is rising.

Religious Outlook Encouraging

The religious outlook for South America is more encouraging than ever before. Here it may be necessary to remind ourselves that South America is a continent, not of one, but of many religions. At this very time paganism is strongly represented under aboriginal, Hindu, Chinese, and African forms. Then the semi-paganism with some admixture of Romish forms is to be found in all directions. There is Romanism, some other forms of belief, and a little leaven of earnest Protestantism.

Roman Catholicism Showing Change

The strongest ecclesiastical body is the Church of Rome, but the Roman Catholic Church has a changed outlook. It is still strong, but its power is not quite so overwhelming as it was in former generations.

Exercises Less Despotic Control

The Roman Catholic Church is likely to continue a mighty force for a long time, but it is not likely to exercise the same despotic power over mind and conscience that it has exerted throughout the last four centuries. It still is felt in politics, and yet men who are not devout Romanists but are opponents of the Roman hierarchy can secure elections to the

highest places in the republics. The Roman Church however can change its methods and is likely to do so. For the failing method of open opposition and violence, it can substitute a more insidious method that may prove very effective though not all-powerful.

General Conclusion Favorable

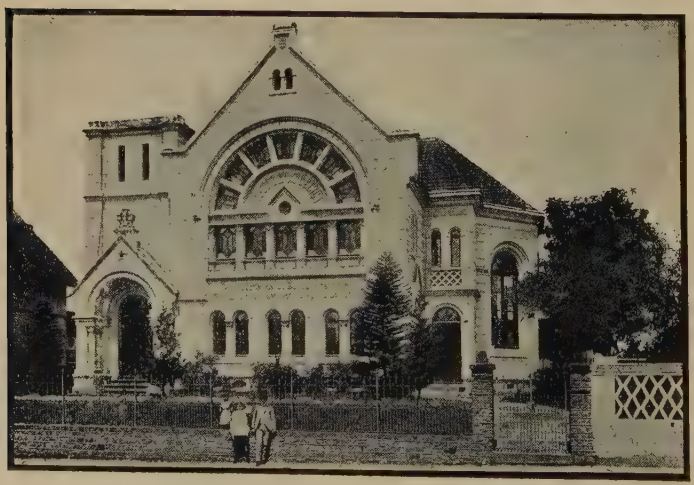
What then is the outlook for the evangelization of South America? Unhesitatingly we answer that the outlook is favorable. We also reply that if Protestant missions are properly manned and sufficiently supported there can be speedy success.

Undeniable Results

Some have said that Protestant missions cannot succeed in South America; but this is not true, for they have succeeded, and the proof is in the permanent results to be found in many places. Some have said, "You cannot get Roman Catholics converted, and if you do you cannot keep them so." Like the other assertions this is not true, for they get converted, stay converted, and die converted. More than that, their children and grand-children remain in the Protestant Church. As to conversion, they stand the tests quite as well as the average converts in more favored lands.

Large churches in Valparaiso, in Rio de

Baptist Church, Pernambuco, Brazil



Presbyterian Church, Curitiba, Brazil

Janeiro, in Buenos Aires, in Montevideo, and in other places, disprove these assertions. Churches with over five hundred members are regarded as strong churches in Protestant countries, and Protestant churches with as many native communicants can be found in South America. Congregations of from eight hundred to a thousand are considered large in Protestant lands, and such congregations can be found in connection with Protestant missions in that so-called Roman Catholic continent.

Churches and Congregations

Some may say that the work has gone on slowly, but all things are relative, and what may be called slow in the United States or in Great Britain is relatively rapid in South America.

Relatively Rapid Progress

In view of the small number of missionaries and the small amount of money at command the results may be regarded as quite rapid, and especially in view of the many things that have been against Protestant missions in South America. The laws and the governments, the hosts of watchful priests, a powerful ecclesiastical organization, the training of the centuries, popular prejudices, and social influences were all against the Protestant movement, for con-

Recent High Rate of Increase

version meant the breaking of family ties and social ostracism. Yet, in spite of all these forms of opposition Protestantism has secured a foothold. Ten years ago there were only 60,000 adherents and communicants; but to-day they number over 130,000. The Rev. W. A. Waddell writes from Brazil, "our membership rolls are doubling every four years."[1]

A Late Start and Feeble Support

When we come to consider the success of Protestant missions in South America, we must remember, first, that true Christian missions in that continent are comparatively recent, and, second, that they have been feebly supported. Other continents have received immense sums of money, while South America has received comparatively few missionaries, and, comparatively speaking, little money.

Several Other Considerations

The explanation is found in the failure of Protestants throughout the world to realize the situation as it has been and as it actually is at the present time. There has been, for example, the notion that South America is "a Christian country," when, as a matter of fact, it is not a country but a continent, where in sections there is as rank paganism as in

[1] *The Assembly Herald*, June, 1908.

any other part of the world and a large portion of the rest is really semipaganism. There has been an incorrect idea that "nothing can be accomplished," when the facts show that much has been accomplished. There has been the suggestion that the Church "had better put the money where it can get better results." But where is that? Considering the slight attention, the insufficient support, and the many and peculiar difficulties, the results are relatively as good as, if not better than in other mission fields. Even leaving out the difficulties, the proportionate results will stand well in comparison, while in some of the other mission fields the progress at the beginning was as slow as, or slower than, in South America. If the assertion that the work in that continent has been slow were a fact, then the logic would be that more should be done to aid and push the work.

Without Government Favor

The missions in some other countries have had the advantage of protection from governments regarded as Protestant. For example, the work in India is protected by Great Britain, and the work in the Spanish Islands like Porto Rico and the Philippines is sheltered by the United States, and the natives of these countries

know that it will not be to their disadvantage to favor what the supreme government favors. In South America, excepting in British and Dutch Guiana, there has been no such favoring government and the missions have had to work under unfriendly powers, and yet they have succeeded.

The Real Question

Surely the souls of the South American peoples are as valuable as the souls of other people, and it is not too much to say that a man of European stock should count as much as an African or an Asiatic. If the preference is for a dark skin, many shades of black, red, yellow, and blended tints can be found in South America. If it is a question of picturesque dress, the wearers of the poncho or the manta have their claims for consideration. If it is a question of a human life and a human soul, then the South American has a claim equal to that of any other and needs which call just as loudly and persistently as any other.

The Change Effected

If one asks what Protestantism has done in South America, let him consider what South America was before Protestantism entered, and then consider what South America has become since Protestant missions carried the pure gospel

METHODIST CHURCH, WITH SITE FOR HALL OF CONGRESS IN THE FOREGROUND
THE CHURCH OF THE JESUITS IN THE RIGHT BACKGROUND, MONTEVIDEO

to the peoples of that land. Then Romanism had absolute sway, excepting among the wild pagans of the interior and the people generally were ignorant, superstitious, immoral, and unthrifty. Now a radical change is going on, improvement is showing itself in every direction, and prosperity is bringing added comfort to the people.

Some Results

If one asks what Protestantism has accomplished in South America, these are some of the answers that may be made:

Impressive Evangelistic Work

It is there and it has gotten a foothold. Less than fifty years ago it had only secured a foothold, but now it is in nearly every important city and has occupied most of the strategic points. It is in every capital, in many smaller towns, and is spreading throughout the rural regions. It has not only a foothold, but it is entrenched, and to-day more strongly than ever before. It has shed rays of gospel light. It has started a spiritual flame that spreads, warms, and illumines. It has in actual life exemplified the simple and pure religion of the real Jesus. It has shown the people that there is more than one ecclesiastical organization in the world. It has shown that there is a Christian

religion that is not Roman. It has placed the simplicity of the true gospel in contrast with dead, though spectacular, medieval forms. It has helped to hold European, American, and other foreign Protestants residing in South America true to the faith of their fathers.

Entering Into the Life of the Countries

It has more workers than ever before. It is more aggressive, and is pushing out from more centers. It has won a degree of respect from the people and from the governments. It has gathered congregations and built church edifices. It is gaining more converts than ever before and gaining them more rapidly. What is more, it is gaining converts through its native converts. It has established schools and has done a great educational work. It has introduced a new intellectual influence which has promoted liberality and progress. It has developed a native ministry and has become a Church of the native peoples—a Church of the country wherever it may be. It has become a recognized part of the life of the people. It has become an abiding influence, and is constantly creating a sentiment in favor of righteousness and true Christianity, and so Protestantism is now an influence and a

force that is felt in South American life and thought.

Contributing to International Fellowship

It has helped to dissipate misapprehensions as to the aims of America and other foreign countries, and so has helped to bring together the hearts of various nations, and to give greater firmness to the fraternal bonds that bind them in international fellowship.

Much Done Under Unfavorable Conditions

When it is remembered what Protestantism has had to meet, we begin to get an idea of the importance and greatness of these achievements, and at the same time perceive the more promising possibilities. If Protestant missions have accomplished so much under unfavorable circumstances, how much greater success there may be with the greater numbers, more securely established positions, and greater opportunities? The future, however, will not be perfectly smooth sailing at all times. Storms may arise, and head winds may retard; but winds subside, storms cease, and there is a harbor ahead.

Helpful Changes Taking Place

The opposition of the Roman Catholic Church will continue, but this opposition is not so open nor so formidable. Persecutions are decreasing in number and diminishing in violence. The people are becoming more enlightened and

public sentiment is becoming more liberal. The laws are steadily becoming more liberal, and even when the letter of the old law is against the Protestants, public opinion has found a way to construe the law so as to grant them toleration and protection. Marriage laws have been modified and national constitutions have been changed so as to grant religious freedom.

Religious Freedom Being Won

The latest instance of such a change in constitution appears in the case of Bolivia. This inland republic inherited the bigotry of ancient Peru of which it once was a part. The old constitution of Bolivia recognized the *religion Catolica Apostolica Romana* (the Roman Apostolic Catholic religion), and *prohibe todo otro culto publico*, that is to say, prohibited all other public worship. In 1905 the Congress voted to amend the constitution so as to strike out the prohibitory clause and to insert in its place, *permitiendo la libertad de culto*, which means permitting liberty of worship. Before it could become a law, it had to be reenacted the next year; and, on the 24th day of August, 1906, the Bolivian House of Deputies unanimously adopted the amendment, "permitting the public exercise of every other religious worship," and

the Senate readopted the amendment with only two votes in the negative. Three days later it was promulgated as a law, and according to the amended constitution complete religious liberty reigns in the Bolivian republic. Even in Peru, which still has the constitutional prohibition, the spirit of religious freedom is strongly asserting itself, and with prudence it is possible for Protestants to hold religious services for the public. Thus by constitutional provision, legislative enactment, government interpretation, or the strength of public sentiment, there is practical religious liberty in almost every country of South America.

A Protestant Trusted

As an evidence of the confidence that governments have in the work of foreign missionaries, Dr. F. M. Harrington, of the Methodist Episcopal Church, was "invited by the Bolivian government to take charge of public instruction in the Oruro district, one of the most important sections of Bolivia, and it voted him a subvention of $36,000 for his work."[1]

Aid to Liberal Statesmen

Liberal statesmen who were not Protestants have recognized Protestantism as an aid in their movements, not that Protestant missions

[1]Clark, *The Continent of Opportunity*, 302.

are political, for they are not, but because they are in opposition to Romanism the great foe of liberal progress.

Testimony from Mexico

Thus the Hon. Matias Romero, in his *Mexico and the United States*, says: "I thought that one of the best ways to diminish the evils of the political domination and abuses of the clergy in Mexico was to favor the establishment of other sects which would come in some measure into competition with the Catholic clergy, and thus cause it to refrain from excesses of which it had been guilty before."

Worth of Rival Forces

On the same theory, the Hon. Ignacio Mariscal held "that it was the tendency of all the religious organizations to become insolent and despotic when they grow strong, and that what the Roman Church needed was a rival or rivals." These are the views of many South American liberals who personally are not identified with Protestantism.

Protest of Liberal Papers

Direct and indirect aid has been given the Protestant movement by the liberal newspapers. The indirect aid in creating and sustaining liberal sentiment has been very valuable. Sometimes the aid has been very direct, as, for example, in one republic where the liberty and

life of a Protestant preacher were in danger, the liberal papers of the capital city uttered their protest and demanded government protection for the preacher, and it was given. At this time there are many encouragements for Protestant missions in South America.

Present Vantage-Ground

Conditions have changed and are changing for the better. Protestantism has now the advantage of hundreds of churches, with tens of thousands of members, and many more adherents who are in sympathy with the movement. It has many schools that teach and mold the younger generation and influence the parents. In addition, the native members are becoming more self-reliant and self-supporting, and the native preachers are making the populace feel that Protestantism is not a foreign propaganda but that it is something that belongs to themselves.

Crucial Victories have been Won

The hardest battles have been fought and the crucial victories have been won, and there opens a better opportunity than ever before. If Protestantism has accomplished so much, when the difficulties were immensely greater and everything seemed against it, how much more may it accomplish when it has secured such a

firm footing and so many influences are now in its favor?

Neglect Must Cease

Difficulties are in the way, and one is created by the friends of missions. That is the fact that the Churches in Protestant countries are prone to overlook South America and allow it to be neglected. This must be overcome and that speedily. If the earnest Christians in Protestant lands will give a fair proportion of their attention to South America, give a fair proportion of their money to South America, and send an adequate number of competent workers to South America, the results in the next ten years will compare favorably with those in any other land. Now is the time to pour in the money and the men. A larger amount of money now will save a larger amount hereafter. Sustain the work strongly now, and in a few years it will sustain itself in many places. Now is the time to enter, occupy, and expand.

Interests of United States and Canada

On account of the Monroe Doctrine the United States has more at stake than any other nation. Whatever South America is will more and more affect the United States. If the South American republics have not the right moral tone and have unreliable conditions,

the United States will have trouble and expense. In proof we need but cite Venezuela, San Domingo, and Panama. Canada has a special interest in the uplift of the people because of the commercial and colonial interests of Great Britain.

An American Protestant Issue

A great Protestant issue is involved, and the Protestant peoples of the world should take notice and take part. The Protestants of Great Britain, Germany, Holland, and Scandinavia, should contribute their share, but the chief duty rests upon the Protestant Christians of North America. They of all others must seek to make South America what it should be. It is an American question. South America is an America. It is our nearest continent and because of proximity the greatest obligation rests on the people of North America. Furthermore, the United States is in South America. What is more, the United States has become a South American power. It is on the Isthmian Canal Zone. It is true it is only a strip ten miles wide and about forty-seven miles long, but it is territory in South America. There the flag of the United States flies, there are American officers, American soldiers, and American courts.

The United States is in South America and has become a South American power, and the people of the United States cannot avoid the responsibility, and should not evade the duty, of helping the people of the great neighbor continent to the south.

A Broad Urgent Field

The field is a broad one. The continent is comparatively unoccupied, but rapidly filling up. The older races can be reached and the new people must be met promptly as they enter and before they settle down in the ways of Roman South America.

Open Door and Opportunity

There is an open door and a wonderful opportunity. "Now is the accepted time." In a religious sense, "Let us go up at once, and possess it; for we are well able to overcome it."

Call of the Congregationalist

With all these facts before us we can understand why the editor of the *Congregationalist* said in his paper, in 1906: "We would not divert a missionary dollar that is needed in China or Japan or Africa from those lands, but we believe that it is the part of Christian strategy, when events bring into prominence a great and neglected land, teeming with a population not much smaller than that of Anglo-Saxon America and increasingly intimate with us because of tighten-

ing political and business ties, to see and seize an opportunity for advancing the kingdom of God."

Best Use of a Million Dollars

So a prominent official of the American Board of Commissioners for Foreign Missions, which has had no missions in South America, speaking in a similar strain, recently said: "If we had a special gift of a million dollars, I should be tempted to recommend its use in the South American field—either through starting a mission of our own, or through perhaps the better method of subsidizing the good but far too meager work which our Presbyterian and Methodist brethern are carrying on there."

The Andean Christ

A few years ago a treaty of peace was made between Chile and Argentina. In commemoration of this event it was agreed to erect a monument in the form of a figure of Christ who was the Prince of Peace. In harmony with this agreement a majestic bronze image of the Christ was cast. It was to be placed up in the high Andes on the boundary line between the two republics, and so it is called "The Christ of the Andes."

Facing a New Hope

But how should the figure be placed? It would not do to have the back turned toward

Chile, for the hardy Chilean would resent that. Neither would it do to turn the back toward Argentina, for the proud Argentine, would not tolerate that. So it was decided to have the figure face along the direction of the boundary line, but would it be to the North or to the South? To face southward would be to have it look toward the South Pole and the icy waters of the Antarctic. That was not the region of hope.

Summons to a Supreme Movement

So it was placed to face in a northerly direction and now as the traveler ascends to the summit of the pass over the Andes he beholds the majestic figure of "The Christ of the Andes," with the cross in one hand while the other is uplifted in blessing, and the eyes look northward. It seems to look northward to the United States of America and to the Dominion of Canada. It is the symbolized appeal of South America to the peoples of the north. It is the symbol of the appeal of the real Christ. The people of the north and particularly of North America should respond and help South America and help now.

QUESTIONS ON CHAPTER VIII

AIM: TO REALIZE OUR PRESENT RESPONSIBILITY FOR SOUTH AMERICA

1.* Give several reasons why the general development of South America will be more rapid from this time on than ever before.
2. What difficulties has South America had to contend with as to the transportation of her products?
3. In what various ways are these being removed?
4. What sections will be most benefited by the Panama Canal, and to what extent?
5. What parts of the world are now seeking an outlet for population?
6. What attractions does South America offer to an emigrant?
7.* How do the facilities of South America compare with those of Anglo-Saxon America for assimilating immigrants?
8. What will be the result in South America if the moral and religious forces are not greatly strengthened?
9.* What would you suggest as the very best way for dealing with the immigration problem of South America?
10. In what ways is the increasing intelligence in South America an encouragement to Protestant missions?
11. What are the dangers for a country in which intellectual and political growth moves faster than religious growth?
12. Would you vote for a law in the United States or Canada to prohibit all other than Protestant public worship?
13. How much more harmful would a law be to prohibit all other than Roman Catholic worship of the South American type?
14. What is the duty of Protestantism toward a nation that has repealed such a law?
15. What is the value of a strong minority to a religion with political aspirations?
16. What are your convictions in regard to the relation of the United States to the Monroe Doctrine?

17.* In what religious obligation does this involve the Christians of the United States?
18.* Make an appeal for Protestant missions to South America based on the need.
19.* Make such an appeal based on the success already achieved.
20.* Make such an appeal based on the prospects.

REFERENCES FOR FURTHER STUDY

CHAPTER VIII

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II. *The Monroe Doctrine.*
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APPENDIX A

BIBLIOGRAPHY

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Notes and sketches on travel.

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APPENDIX B. STATISTICS OF PROTESTANT MISSIONS IN SOUTH AMERICA

These statistics have been compiled by direct correspondence with Mission Boards.

NAMES OF SOCIETIES	Year included in the Report	Year of the first Work in this Field	Foreign Missionaries Including Physicians				Native Workers	Stations		Native Constituency		EDUCATIONAL							MEDICAL			
			Ordained Men	Unordained Men	Missionaries' Wives	Other Missionary Women		Where Missionaries Reside	Out stations or Sub-stations	Communicants	Adherents not Communicants	Day Schools	Pupils in same	Higher Institutions	Students in same	Sunday Schools	Sunday School Scholars and Teachers	Industrial Schools	Students in same	Foreign Men Physicians	Foreign Women Physicians	Hospitals or Dispensaries	Patients during Year Reported
American Societies																							
American Bible Society	1907	1864	3	5	.....	.....	42	....	....	.....	.....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	.....	.....
American Seamen's Friend Society	....	1835	3	4	3	.....	2	5	5									....	.....	.....	.....	.....	.....
Board of Foreign Missions, Methodist Episcopal Church	1908	1836	27	5	29	19	333	20	70	9,763	10,530	29	2,105	21	1,849	148	10,374	....	.....	.....	1	.....	.....
Board of Foreign Missions, Presbyterian Church in U.S.A	1908	1859	22	1	23	13	112	18	39	2,906	.....	26	1,389	2	1,020	.....	295	....	.....	1	.....	.....	.....
Board of Missions of the M. E. Church, South	1908	1874	18	....	17	22	154	11	23	5,614	.....	7	915	7	430	86	3,318	....	.....	.....	.....	.....	.....
Domestic and For. Miss. So. Protestant Episcopal Ch. in U.S.A	1908	1889	5	....	5	1	16	12	22	1,036	.....	1	8	.....	.....	24	1,018	....	.....	.....	.....	.....	.....
Executive Comm. of Foreign Miss., Presbyterian Ch. in U.S.	1907	1869	12	....	10	5	30	13	20	2,701	477	2	.....	2	3	14	368	....	.....	1	.....	.....	.....
Foreign Department, International Committee of Y.M.C.A	1908	1891	.....	8	6	.....	3	5	....	.....	.....	.....	.....	.....	.....	.....	.....	....	.....	1	.....	.....	.....
Foreign Miss. Board of the Baptist Convention of Canada	1908	1897	2	....	2	.....	.....	2	....	20	20	.....	.....	.....	.....	2	25	....	.....	.....	.....	.....	.....
Foreign Mission Board of the Southern Baptist Convention	1907	1881	26	....	25	2	60	14	210	6,153	18,000	15	500	1	35	72	2,650	....	.....	.....	.....	.....	.....
Foreign Miss. Committee, Presbyterian Church in Canada	1907	1884	3	....	2	.....	22	3	22	224	.....	15	375	.....	.....	18	550	....	.....	.....	.....	.....	.....
General Conference of Seventh-Day Adventists	1907	1891	11	8	11	.....	30	15	40	2,200	.....	.....	.....	2	113	125	2,217	....	.....	2	.....	.....	.....
Gospel Missionary Union[1]	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	.....	.....
National Baptist Foreign Mission Board	1908	1898	3	4	6	.....	15	5	7	425	15,000	3	100	.....	.....	5	100	....	.....	.....	.....	.....	.....
Woman's Foreign Missionary Society, M.E. Church, South	1908	1881	.....	.....	.....	21	50	8	94	.....	.....	4	882	6	150	8	404	....	.....	.....	.....	.....	.....
Total, 15 American Societies	....	....	135	35	139	83	869	131	552	31,042	44,027	102	6,274	41	3,600	502	21,319	....	.....	5	1	.....	.....
British Societies																							
Brethren's Missions	1908	1840	....	27	17	9	.....	15	....	.....	.....	5	.....	.....	.....	.....	.....	....	.....	1	.....	.....	.....
British and Foreign Bible Society	1908	.....	2	.....	.....	.....	20	....	....	.....	.....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	.....	.....
"Help for Brazil," or Brazil Mission	1908	1893	7	....	5	2	7	6	20	700	600	3	120	....	.....	6	.....	....	.....	.....	.....	.....	.....
Regions Beyond Missionary Union	1908	1894	....	18	17	8	2	10	....	.....	.....	5	.....	.....	.....	7	.....	....	.....	.....	.....	.....	.....
Society for the Propagation of the Gospel in Foreign Parts	1908	1835	.....	.....	.....	.....	.....	.....	.....	552	2,825	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	.....	.....
South American Evangelical Mission	1908	1895	....	11	6	5	6	9	4	300	.....	2	.....	.....	.....	4	.....	....	.....	.....	.....	.....	.....
South American Missionary Society	1908	1844	....	96[2]	.....	.....	96	18	39	.....	.....	.....	.....	.....	.....	.....	.....	....	.....	.....	.....	1	.....
Wesleyan Methodist Missionary Society	1907	1815	10	....	4	.....	9	11	2	6,336	17,371	44	5,628	.....	.....	64	4,856	....	.....	.....	.....	.....	.....
Total, 8 British Societies	....	.....	19	152	49	24	140	69	65	7,888	20,796	59	5,748	.....	.....	81	4,856	....	.....	1	.....	1	.....
International Societies																							
Mission der Brudergemeine	1907	1738	31	14	40	7	415	22	24	7,343	20,669	31	3,297	1	10	11	1,229	....	.....	.....	.....	.....	.....
The Salvation Army	1908	1890	62	12	17	.....	23	17	15	.....	.....	1	10	.....	.....	17	1,422	....	.....	.....	.....	.....	.....
Total, 2 International Societies	.....	.....	93	26	57	7	438	39	39	7,343	20,669	32	3,307	1	10	28	2,651	....	.....	.....	.....	.....	.....
Grand Total, 25 Societies	.....	.....	247	213	245	114	1447	239	656	46,273	85,492	193	15,329	42	3,610	611	28,826	....	.....	6	1	1	...

[1] Refused to give statistics
[2] Male and female ordained and unordained

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